

Patrāmṛta

The Nectar from Letters

His Divine Grace
Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda



Patramrita Nectar from letters

His Divine Grace Srila Bhaktisiddhanta Sarasvati Thakura Prabhupada

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Introduction

Lord Caitanya Mahaprabhu had declared, prithivite ache yata nagaradi grama sarvatra pracara haibe mora nama, that “in every town and village throughout the world, My name will be preached.” There is statement in the Vedic literature; hutkale purushottamat; that “from Puri, Odhisa,” indicating that all four Vaishnava sampradayas will converge in Jagannatha Puri, Odhisa, and will embrace Lord Caitanya’s sankirtana movement, and from there it will spread all over the world.

A transcendental personality endowed with all the qualities of an exalted soul then appeared in the house of Sri Bhaktivinoda Thakura, which was located near the temple of Lord Jagannatha at Puri on the 6lh February, 1874 A.D. He lived for sixty-two years and during that period, he revealed to the people of the world the unparalleled path of eternal welfare by spreading the transcendental message of love of God inaugurated by Sri Krishna Caitanya Mahaprabhu, the Supreme Personality of Godhead and most magnanimous incarnation of God, in this Iron Age. That personality was Srila Bhaktisiddhanta Sarasvati Goswami Thakura.

Srila Bhaktisiddhanta Sarasvati GoswamiThakura wrote extensive commentaries, articles, and verses, and gave uncompromising lectures and wrote letters to his disciples and followers which are enriched with the essential teachings of the Vedas, Pancaratra, and Srimad -Bhagavata m. The essential instruc-tions from his letters are herein being published as a book.

Srila Krsnadasa Kaviraja Goswami has written:

sri-krsna-caitanya-daya karaha vicara

vicara karite citte pabe camatkara

“If you are indeed interested in logic and argument, kindly apply it to the mercy of Sri Caitanya Mahaprabhu. If you do so, you will find it to be strikingly wonderful.” (Sri Caitamya-caritamrta Adi 8.15)

While describing the characteristics of Lord Caitanya’s mercy, one of His most intimate associates, Srila Svarupa Damodara Goswami , prayed as follows.

heloddhunita-khedaya visadaya pronmilad-amodaya

samyac-chastra-vivadaya rasa-daya cittarpitonmadaya

sasvad-bhakti-vinodaya sa-madaya madhurya-maryadaya

sri-caitanya daya-nidhe tava daya bhuyad amandodaya

“O ocean of mercy, Sri Caitanya Mahaprabhu! Let there be an awakening of Your auspicious mercy, which easily drives away all kinds of material lamentation by making everything pure and blissful. Indeed, Your mercy awakens transcendental bliss and covers all material pleasures. By Your auspicious mercy, quarrels and disagreements arising among different scriptures are vanquished. Your auspicious mercy pours forth transcendental mellows and thus causes the heart to jubilate. Your mercy, which is full of joy, always stimulates devotional service and glorifies conjugal love of God. May transcendental bliss be awakened within my heart by Your causeless mercy.” (Sri Caitamya-candrodaya -nataka 8.10)

Sriman Mahaprabhu is an ocean of mercy. Although He did not give any instructions for material advancement, there is no comparison to His mercy. By His compassion, all one’s material miseries can be completely vanquished so that one can feel transcendental happiness. All scriptural debate and apparent contradictions are neutralized by His grace. His mercy makes the heart intoxicated by showering upon it transcendental mellows. Its effect in the form of loving devotional service merges one in peacefulness and a flood of love of God. His mercy brings absolute purity to the heart and the most exalted form of sweetness. His compassion never creates inauspiciousness, and as such there is nothing greater than or equal to it.

In order to give the people of the entire world an opportunity to have access to this great compassion of the Lord, Srila Bhaktisiddhanta Sarasvati Goswami Thakura established monasteries in different cities in India and abroad and thus opened the gate of eternal auspiciousness. This was accompanied by his com-

posing and publishing many Vaisnava literature, and publishing the works of previous mahajanas with his own commentaries. Following in the footsteps of his illustrious father and spiritual master, Srila Bhaktivinoda Thakura, he established daily, weekly, fortnightly, and monthly transcendental newspapers and magazines in various languages. By his forceful preaching, he squashed the unauthorized, so-called Vaishnavas groups that were prevalent at that time in Bengal, India. These groups had minimized the Vaishnava creed by their unacceptable practice of imitating the Divine Couple with their immoral behaviors.

The teachings of Srila Bhaktisiddhanta Sarasvati Thakura had been presented in the collections of letters written by him to his disciples and admirers. The original book is in Bengali and was entitled PrabhupadeRupatravali, or letters of Srila PrabhupSda Bhaktisiddhanta. Our original intention was to translate and publish these letters in their entirely. However, the original compiler and publisher had omitted all the names of the persons to whom the letters were addressed. Thus we found it unnecessary to publish the entirety in our English edition, but instead decided to extract that which was most interesting. Thus we omitted parts of these letters and presented them as Patramrta, “The Nectar from the Letters.” What is nectarean is that which awards us spiritual bliss and guides us on the path toward eternal life. Just as the light of spiritualism illuminates his books, articles, and discourses, so the personal letters of Srila Bhaktisiddhanta Sarasvati Thakura are filled with the illumination of Bhagavata-dharma, which is totally devoid of the cheating propensity. The contents of these letters will prove highly beneficial to the readers.

I hope that the readers will be pleased by this small effort and will bless us so that we may continuing flooding the world with the nectar of the teachings of the great Vaishnava spiritual masters.

Isvara Dasa, Kolkata, Purushottama-masa, 2012.

Part I

1. The way of removing anarthas.

(Sri Mayapura, 24th Bhadra, 1322 Bengali Era)

If one does not worship Lord Hari, he will become a jnani or a karmi, pursuing other objects besides Krishna. Therefore, you should always call out the name of God by chanting the Hare Krishna maha-mantra. By loudly chanting the holy names of Krishna with a fixed number of rounds, all unwanted things will be vanquished and idleness, etc., will also go away. Even atheistic people who are envious of Hari will no longer ridicule you. Association with sastra is also good. Later on, association with devotees will be required for learning the process of bhajana. If the holy name of Hari is chanted without any offense, all perfection will be within your grip. Materialistic people cannot harm you in any way.

Don’t pay any attention to worldly people’s idle talks. If you have a desire to make progress on the path of your duty then no obstacles and dangers will harm you. In your spare time, you should read books like Kalyana Kalpataru, Prarthana, and Prema-bhakti-candrika . Externally, you may show respect to materialistic people, but do not adopt their behavior; rather reject it within your mind and be firmly fixed on your path.

2. Disturbance of the mind and considerations of seva aparadha.

(Sri Mayapura, 15th Padmabha, 429 Gaura Era)

I am very glad to know that you have understood that by chanting the holy names of Krishna with a prescribed number of rounds, one can achieve all auspiciousness. Do not stop the chanting of the holy name just because mundane thoughts keep surfacing in your mind while chanting. By constant chanting of the holy names of the Lord, all such useless thoughts will gradually go away. There is no need to be anxious. The result of chanting is not easily attainable in the beginning. By developing intense love for chanting the holy name of Krishna , all hankering for mundane thoughts will diminish. Where is the possibility of mundane thoughts if strong eagerness is developed for chanting Krishna's name?

Manufactured sugar and adulterated ghee are impure, whereas homemade, pure sugar and unadulterated ghee are pure. Both pure and impure objects are products of matter. Unless offered with heartfelt love and devotion, the Supreme

Lord accepts neither pure nor impure objects. It is the duty of everyone to insure that they do not commit any seva aparadha while engaging in the Lord's service. When one simply serves the holy name with body, mind, and speech, the Supreme Lord reveals His most auspiciousness form.

3. Instructions for the chanters of the holy names and worshipers.

(Sridhama Mayapura , Nadia, 429 Gaura era)

I am very glad to learn that your enthusiasm has increased for chanting the Lord's holy name. As soon as the arnarthas are removed by chanting the holy names, the form, qualities, and pastimes of the Supreme Lord will automatically manifest. There is no need to artificially try to remember the Lord's form, qualities, and pastimes.

The holy name and the Supreme Lord are nondifferent. When our anarthas are destroyed, we will understand this fact. When you start chanting without offense, you will be convinced that all perfection comes from chanting the holy name.

One who chants the holy name awakens his spiritual form while the distinction between his material body and his spiritual self is gradually realized. When one attains self-realization and continues to chant the holy names, one will immediately perceive the transcendental form of the Supreme Lord, Krishna. It is the holy name that attracts the living entities to the transcendental form of Krishna by reviving their transcendental forms. It is the holy name that attracts the living entities to the transcendental qualities of Krishna by manifesting their own transcendental qualities. It is the holy name that attracts the living entities to the transcendental pastimes of Lord Krishna by awakening their constitutional propensities. When we speak of nama -seva , it includes all the devotional activities and functions of the chanter. The service to the holy name with body, mind, and speech will automatically arise in the sky of the heart. The chanter will spontaneously realize within his heart the essential characteristics of the holy name. The true glories and identity of the holy name will be understood by studying the scriptures, hearing the holy name, and cultivating practices related to the holy name. There is no need to write too much in this regard. Simply by continuously chanting the holy name, everything will be revealed to you.

Although it is a fact that both pure and impure objects are material, with regard to the service of the Supreme Lord, you must reject impure objects. Things are pure in the mode of goodness, and things are impure in the modes of passion and

ignorance. The influence of the modes of passion and ignorance has to be destroyed by the cultivation of the mode of goodness. In other words, one should remain fixed in the mode of pure goodness, knowing it to be transcendental, and serve Lord Hari with pure ingredients. Ingredients born from the modes of passion and ignorance cannot be offered to the Supreme Lord by one with an impure mentality. Moreover, the Supreme Lord does not accept even a pure object unless it is offered by one whose mentality is transcendental to the three material qualities. So much depends on the mentality of the worshiper. Purity must always be considered. When a transcendental mentality is developed then automatically the consideration of purity and impurity will dissolve and the transcendental conception will prevail.

4. The difference between karma, jnana , and so on.

(Sridhama Mayapura , Nadia, 429 Gaura era)

We are doing well here by Sri Mahaprabhu's mercy, but according to our previous misdeeds, many impediments are coming in the way of our devotional service to Lord Hari.

If one has the desire to chant the holy name of Hari without offense then all offenses will be vanquished by the constant chanting of the holy name. Sriman Mahaprabhu has invested unlimited transcendental energy in Sri Rupa Gosvami Prabhu and so you should sincerely beg for mercy from Sri Rupa Prabhu and his true followers. Especially you should beg from Sri Harinama Prabhu, or the holy name, the qualification to serve Him. Then the holy name will manifest within your heart as the Supreme Personality of Godhead.

The word anyabhilsa means "to maintain ambition for accumulating everything except Krishna." Those living entities who have desires unrelated to Krishna are called anyabhilsa. Fruitive workers are karmis , and cultivators of impersonal knowledge are jnanis who advertise themselves as nondifferent from the Supreme Lord.

The difference between a karmi or a jnani and an anyabhilsa is that the anyabhilasi is engaged in sinful activities. The difference between a jnani and an anyabhilasi is that the latter is full of illusion. In other words, he sees everything as separate from the Absolute Truth. When one accepts everything without the motive of personal attachment, but rather with the mentality of utilizing everything in the service of Lord Krishna in a pure state of mind; this is called yukta-vairagya, or proper renunciation. If one considers sastra, the deity form of

the Lord, the chanting of the holy name, and the Vaisnavas to be mundane, one will engage in tuccha or phalgu-vairagya (false renunciation). This mentality should be rejected by devotees. The devotees of the Supreme Lord should only accept yukta-vairagya. Try to understand the following order of Mahaprabhu: krame krame paya loka bhava sindhu kula: "a person gradually reaches the shore of the ocean of material existence."

5. Purity and freedom from the material qualities.

(Sri Mayapura Bamana Pukur, Nadia, 11th Pausa 1322 Bengali era)

Regarding the terms "pure" and "impure," whatever is supposed to be pure by the karmis may not be pure for the devotees. Moreover, the devotees consider some objects to be pure that are impure in the estimation of the karmis . When "impure" refers to non-vegetarian food, such things can never be offered to the Supreme Lord. Apart from ingredients considered to be in the mode of goodness, ingredients in the modes of passion and ignorance cannot be offered to Supreme Lord. If someone offers something impure to the Supreme Lord, He never accepts it. If someone gives you something impure, saying that it was offered to the Lord, you should not accept it. A devotee never accepts something if he is convinced that the Supreme Lord has not accepted it. There is no offense in rejecting such gifts. Even if a pure object in the mode of goodness is offered by a nondevotee, one should straight away reject it.

The Supreme Lord does not accept anything offered by one who does not chant one hundred thousand holy names daily. Both pure and impure objects which are enjoyed by those persons who are averse to the Supreme Lord are mundane, or products of matter. When pure objects in the mode of goodness are offered to the Supreme Lord, the devotees can understand their transcendental nature. Such objects are not meant to be enjoyed by the conditioned souls, but should be honored as remnants of the Supreme Lord. Except for the things enjoyed by the Supreme Lord, impure objects are enjoyed by human beings, demigods, and demons. These things are mundane and contaminated.

On Ekadasi , the devotees fast completely, not even accepting maha-prasa- da or maha -maha-prasada. One who breaks the fast by taking maha-prasada or some other prasada fails to respect Ekadasi , or the day of Lord Hari. To not accept even maha-prasada on Ekadasi is called fasting, or observing the day of Lord Hari. But, if a person is unable to follow this vow strictly, then the following of an alternative arrangement is not detrimental to displaying respect for this sacred

tithi.

6. Rules for following the Damodara-vrata and the consideration of being too attached to following the rules and regulations.

(Sri Bhaktivinoda Asana, Ultadanga Junction Road, January 10, 1919)

The rule for following Urjja-vrata, or Caturmasya, is that one must avoid nonvegetarian foods, like urad dal, betel nuts, kidney beans, and stale foods. One must not devi ate from following whatever resolution he has made for that period, such as chanting a prescribed number of rounds or rendering some special devotional service. The general rule is that one should offer simple boiled vegetarian food to the Supreme Lord and honor the prasadam. One should also give up laziness, too much sleeping, non-Vaisnava behavior, and shaving the head or face, and one should take bath daily and practice celibacy.

7. The foremost duty is to associate with the spiritual master and other Vaisnavas.

(Residence of Sri Atul Chandra Banerjee, Dhanvad, September 30, 1921)

Association with devotees is the main criteria by which a human being develops a propensity for worshiping Lord Hari. By associating with nondevotees, one can make material advancement, and by the influence of associating with devotees, the soul progressively becomes absorbed in the service of Lord Hari. This is the main support and most important asset of human existence. Do not ever become averse to this association. There will definitely be tangible results by associating with devotees. We spend our lives uselessly without the association of devotees. Other duties and works only replace the service of Lord Hari. Consider this maxim: sreyamsi bahu vighnani, or “for anything beneficial or auspicious, there are always many obstacles,” and discuss the following verse (Srimad -Bhagavatam 11.9.29) with great care:

labdhva su-durlabham idam bahu-sambhavante

manusyam artha-dam anityam apiha dhirah

turnam yateta na pated anu-mrtyu yavan

nihsreyasaya visayah khalu sarvatah syat

"After many, many births and deaths, one achieves the rare human form of life,

which, although temporary, affords one the opportunity to attain the highest perfection. Thus a sober human being should earnestly endeavor for the ultimate perfection of life as long as his body, which is always subject to death, has not fallen down and died. After all, sense gratification is available even in the most aborn inable species of life, whereas Krishna consciousness is possible only for a human being."

8. Theosophy, impersonalism, and the mundane sahajiya cult.

(Sri Matha, Calcutta, January 6, 1922)

The pastimes of Sri Gaurasundara are eternal. The idea that the impersonal Brahman has become personal just to exhibit temporary pastimes of fearlessness is simply Mayavada philosophy. The Supreme Personality of Godhead is always affectionate toward pure living entities. However, He does not exchange love and affection with the conditioned souls. The affection which is displayed by the conditioned souls cannot reach the Supreme Lord.

9 The duties of a practitioner of regulative devotional service during an eclipse.

(Sri Gaudiya Matha, Calcutta, September 27, 1922)

The period of an eclipse is supposed to be inauspicious, according to the opinion of smartas, and so they abstain from all those activities which they normally avoid during any contaminated period. But the devotees who follow the process of regulative devotional service should, if possible, serve the Supreme Lord as usual without caring for such mundane rules.

Before the advent of Sri Gaurasundara, devotees would bathe, etc., during an eclipse. After Mahaprabhu propagated the chanting of the holy names of the Lord, congregational chanting of the holy name of Hari was recommended to be performed at all times, and to do so there is no consideration of proper or improper time. Only those who are busy accumulating piety consider auspicious or inauspicious times. During an eclipse, devotees who follow the path of regulative principles do not bathe in the Ganges. In other words, they do not do anything with a desire to attain the result.

10. The Vaisnava's anger and the real meaning of Vaishnava sraddha.

(Sri Gaudiya Matha , Calcutta, May 11, 1923)

Anger refers to the propensity which arises whenever there is an impediment in the way of one’s sense gratification. The devotees are always busy gratifying Krishna’s senses. Those who put obstacles on the path of a devotee’s service to the Lord are certainly envious of the devotees. To display anger towards such envious people is one of the limbs of the worship of the Supreme Lord. The mentalities of those who consider such a display of service propensity to be equal to ordinary anger are certainly hellish. The devotee has the strength to tolerate disturbances to his enjoyment of sense gratification. Therefore he remains tolerant when his material enjoyment is impeded, or is not satisfactory. But to become angry at a person who causes impediments in the service of Lord Krishna is a part of worship of the Supreme Lord.

Whether a Vaishnava is a householder or a renunciate, he has no personal impurity or lamentation. Simply by serving Lord Hari, obligations, such as performing funeral rites and offering oblations to the forefathers, are fulfilled. There is no need to perform these things separately. But to maintain worldly social etiquette, a Vaishnava who is always pure on account of chanting the holy name of Hari can perform the Sraddha ceremony any day with maha-prasada . This is called Vaisnava Sraddha .

11. Tolerance on the path of love of God is essential.

(Sri Gaudiya Matha , Calcutta, November 22, 1924)

According to the trinad-api verse spoken by Mahaprabhu while instructing the Vaishnavas, one’s degree of tolerance should be like that of a tree. If, by the will of Lord Krishna, you have to be patient; just practice it as far as possible. Even if you feel impatient, this will give you an opportunity to leant how to tolerate. Know for certain that you have to leant how to be patient.

12. What a devotee should know in life.

(Sri Caitanya Matha , Sridhama Mayapura, August 5, 1926)

Krame krame paya loka bhava sindhu kula. “A person gradually reaches the shore of material ocean.”

Nurturing hope, eagerness, service to Lord Krishna, service to Krishna's devotees, and chanting the holy name are all extremely beneficial. By remaining committed to constantly serving Lord Krishna, the temptations of maya will not allure us. Always engage in hearing and chanting. Regularly read literature

composed by the mahajanas and Gaudiya Vaishnavas. In this way there will be no reticence regarding the acceptance of siddhanta, or scriptural conclusions.

Regularly discuss topics of Hari with the devotees who reside with you, and as you make advancement in your spiritual life, you will realize your own humble position and fallen condition. You know very well, sarvottama apanake hina kari mane, that a topmost devotee thinks himself to be a fallen soul. If you pray for the well-being of your subordinates then your own spiritual progress will take place.

Even though service to Lord Krishna, service to His devotees, and chanting the holy name of the Lord are three independent functions, they possess the same significance. By congregationally chanting the holy name, service to Lord Krishna and service to His devotees are accomplished. By serving the devotees, chanting of Krishna's names and service to Lord Krishna are accomplished. By serving Lord Krishna, congregationally chanting the holy name and service to the devotees are accomplished. The evidence of this is sattvam visuddham vasudeva sabditam, that the state of pure goodness is also known as Vasudeva.

By studying Sri Caitanya-caritamrta, service to Lord Krishna and chanting of the holy name are accomplished. The same benefit can be achieved by reciting Srimad-Bhagavatam in the association of devotees. Also, by worshiping the deity, these three purposes are served. Serving the holy name also awards the same result.

Previous history should be understood in such a way that it appears favorable for devotional service. In other words, you should know for certain that unfavorable historical conditions inevitably give rise to future favorable conditions. The danger experienced during an unfavorable condition produces a favorable condition for the worship of the Lord the very next moment. All objects of the visible world are ingredients for Krishna’s service. The mentality of aversion to the service of Lord Krishna bewilders our mind regarding the objects of this world and engages us in material enjoyment. When we see a relationship between Lord Krishna and the entire world through the awakening of transcendental knowledge, the poisonous fruit of fame cannot swallow us.

Cancala jivana strota kalera sagare dhaya. “The moving waves of life forcefully flow towards the ocean of time, or death.” Keep this in mind and you will engage in the service of Hari at every step. Therefore, we should happily agree to execute whatever pleases Lord Krishna. If Krishna feels happy by keeping me

averse to Him, then I must accept it even if it hurts me.

tomara sevaya duhkha haya yata seo ta parama sukha

(Saranagati, Atma Nivedana, 8-4)

“Whatever difficulty I face in the course of Your service is actually a source of happiness for me.” This is the feeling of a Vaispava. Try to follow this example. If all our anarthas are dovetailed in the service of Lord Krishna then those same anarthas transform into arthas and become the cause of eternal benefit leading toward the goal of life. The previous character of Bilvamangala Thakura, the history of Sarvabhauma, and the anarthas in the form of Prakasananda's dry arguments ultimately transformed into devotional service to Lord Krishna. Therefore do not worry about previous anarthas. As far as the present anarthas are concerned, if your hearing and chanting is very strong, they cannot display their prominence. Our life span is short, so we should sincerely serve Hari until our very end. To follow the path of the mahajanas is the only means to achieve auspiciousness.

Discuss the Srimad -Bhagavatam verse (11.23.57) beginning with *aham tarishyami durantaparam.*

When I think that I am well, I become averse to Krishna, and as a result, I consider senior devotees to be junior to me. That is why, considering this, Lord Krishna keeps me in various distressful conditions, such as in ill health and other inconveniences. At such times I try to understand the meaning of the verse beginning with tat te ’nukampam. When we remain absorbed in material subjects, which are not related to Krishna, we are inclined to quarrel with the different people of the world. When we remain busy in the service of Lord Krishna, we can expect to be attacked by the people of this material world.

13. A brief history of the Sikh religion.

(Mathura, 24th Karttika, 1333 Bengali era)

There is a famous temple of the Sikhs in Amritsar called “The Golden Temple.” The fourth guru of the Sikh cult, Ramadasa, built this temple in a lake there called Amrit Sarovara. He was the son-in-law of the third guru, Amaradasa. The fifth guru, Arjun, was the son of Ramadasa. The sixth guru, Haragovinda, was the son of the fifth guru. The seventh guru of the Sikhs, called Hariraya, was the grandson of Haragovinda. The eighth guru, Harikishana, was the son of the

seventh guru. The ninth guru, Teja Bahadura, was the youngest son of the sixth guru, Haragovinda. The tenth guru, Gurugovinda, was the son of the ninth guru. The founder of Sikh religion, named Nanak, was the son of a Kayastha Patwari, or ksatriya. He was not very educated. The two sons of the original guru were Srichand and Laksmichand. Srichand was a detached saint and Laksmichand was a householder.

Although Nanak had some detachment, he cultivated a kind of concocted impersonal monism rather than an understanding of the Supreme Lord. Even though he was detached, he was a householder. He handed over his pontifical seat to one of his disciples, named Lena, who hailed from a ksatriya family. This Lena went on to become the second guru of the Sikhs, known as Guru Angada. His disciple, Amara dasa, was the third guru. Although Angada did not write many books, he collected the statements and words of Nanak and introduced a new language called Gurumukhi. The next gurus after Amaradasa were his daughter's descendents. The first three gurus engaged in spiritual cultivation, but the fourth guru to the tenth guru endeavored more to protect their community by adopting the ksatriya spirit and principles as a result of being disturbed by the tyranny created by the opposing religion. The devotion of Nanak was aimed at formlessness.

A Sikh named Dayala Singh has closely mingled with the followers of the Brahma-samaja of Calcutta and brought out a similarity between Nanak's preaching and that of the Brahma-samaja. To preserve the memory of the ancient battleground, there is a huge college called Khalasa College here in Amritsar. It is much bigger than Banaras Hindu University. At present the Hindus here are constructing a Hindu temple almost exactly like The Golden temple. In this part of India there are many rose gardens.

There is a railway from Moradabad to Sambhala. The village, Sambhala, is the birthplace of the Supreme Lord, Kalki. The glorious feats of Prithviraja have not been completely forgotten despite the oppression of those who profess an opposing religion, but most of the temples here have been turned into mosques.

The name Moradabad was derived from the name Murada, who was the son of Sahajahana. Moradabad is the district headquarters of Sambhala. Moradabad is famous for its plates, bowls, jugs, and so on made of silver and other metals.

Before coming to this place, we were at Naimisaranya. The place known as Misrika is where Sita entered the earth. Parched rice is very famous here. It is

very white and fine, and the rate is one rupee per kilo. From Sambhala we returned to Moradabad, and then proceeded to Haridvara. There is a matha here on the shore of the Ganga built by Sankara. From here there is a road to Hrisikesa. We took a motor car to Hrisikesa and then walked on the hill to go to Laksmana Jhula. From there we went to Mapikota Hill, where we saw many small cottages built for saintly persons. These 150/200 cottages were built by Surajmala Jhunjhunwala and his son, Sivaprasada. Their daily meals are provided for by a disciple of Kali Kamliwala, named Atmaprakasa. The oldest temple in Hrisikesa is the temple of Bharata. Kankhala is the place where Sati left her body. This is an ancient place located near Haridvara.

You may show this letter to Vasudeva Prabhu and other residents of the Matha who are interested. I am very glad to learn that Bhaktisarvasva Giri has received an English certificate. If the sannyasi and brahmacaris keep proving their merit in this way at different places, our happiness will know no bounds.

I felt very happy to know that the festival of Sri Madhva Gaudiya Matha is being celebrated without difficulty. After the completion of the festival at Dhaka, perhaps, Bharati Maharaja can stay there and preach for some more days. By carrying out our duties while living in different places in small groups, a great mission can be accomplished.

Among these places there is already a Matha at Varanasi, a Matha is under construction at Naimisaranya, and a Matha will be built at Kuruksetra in the future. There is a possibility for a place at Mathura. Later on, we must have two separate Matha s—one each in Born bay and Madras. We should have churches for devotion and love all over India (preaching centers for pure devotional service and love of Krishna). Perhaps you remember the teachings of Mahaprabhu:

prthivite ache yata nagaradi-grama sarvatra pracara haibe mora nama

In every town and village of the world, My name [the holy name of Krishna] will be preached.

Mahaprabhu did not approve of or encourage ksatriya, vaisya, sudra, or yavana principles. From what He preached, it appears that He followed the highest peak of brahminical and saintly principles and culture. We will follow in His footsteps and practice the principles of brahmaria and Bhagavata dharma.

14. The highest transcendental mellow and the Gaura-nagari philosophy.

(Sri Ranga Ksetra, Trichi Madras, December 5, 1926)

The worship with awe and reverence performed by neophyte devotees who follow the regulative principles and aspire for mundane fame cannot be accepted as transcendental. The execution of regulative devotional service with a desire for mundane fame is only an indirect worship of the personal Godhead. Even though the objective of worship with awe and reverence is Krishna, it is not the same as worship in the mood of sweetness mixed with faith and pure love.

There are differences in worship in terms of the understanding of the goal of life, the realization of the goal, and the nature of the goal. One cannot ignore these different grades and considerations. Although the Supreme Personality of Godhead is the Absolute Truth, the truth of His existence is initially incomprehensible for a neophyte devotee. Since a neophyte devotee maintains a connection with the three material modes of nature, his conception of the Absolute Truth is incomplete. But a devotee who follows the path of pure devotional service establishes an eternal relationship with the Supreme Personality of Godhead and Absolute Truth.

Neophyte devotees who follow the regulative principles and worship the Lord with awe and reverence cannot understand that the opulence of the Absolute Truth is a manifestation of the Supreme Personality of Godhead’s energy and thus they are unable to enter into the path of attachment and sweetness. Because of this defect, some of them fail to accept the Supreme Personality of Godhead, Lord Krishna, the son of King of Vraja, the cause of all causes, and the original Personality of Godhead, as the only source of all forms of Godhead. Because neophyte devotees have not properly heard from a bona fide spiritual master, they base their conception of Godhead on His vaibhava-prakasa feature as the Absolute Truth.

No one has the right to drink even a drop of nectar from the ocean of the transcendental mellows of Lord Krishna’s pastimes without the mercy of the daughter of King Vrsabhanu. That is why, due to lack of subordination to the gopis, Laksmiand Her descendants, the followers of the Sri Sampradaya, have no right to see the beauty of the service of Sri Radha-Govinda.

Due to a lack of this understanding, the unauthorized sampradaya, Na dlya-nagari, is bereft of the service of Sri Gaurasundara, who they accept as an incarnation of Krishna’s vaibhva-prakasa, and they are trying to establish themselves in the imaginary position as Gaura-nagari. This group of Gaura -

nagaris, who are situated in mundane rasa, think of themselves as beyond the concocted mundane rasa by establishing Gaurasundara as separate from Lord Krishna, who is the shelter of madhurya-rasa, and on the pretext of serving Krishna, they become busy in the service of Gaurahari’s vaibhava-prakaka, Lord Narayana.

The dim reflection of madhurya-rasa is svakiya-rasa, and so it is simply another form of dasya-rasa. Many people make a mistake by accepting Lord Narayana's pastimes with His legitimate wife as madhurya-rasa. Those who have actually followed Sri Caitanya-caritamrta are situated in ujjvala-rasa, which is hundreds of thousands of miles away from such illusion. They know that the reflected madhurya-like-svakiya-rasa is pure dasya-rasa.

In dasya rasa, a mood of awe and reverence, respect, following of rules and regulations, and a lack of pure love and devotion are prominent in the heart of the servant. In ujjvala-rasa, instead of these above-mentioned moods being prominent, the devotees who are fully inclined to Sri Gaurasundara, who is eternal, and full of knowledge and bliss, who is the embodiment of sweetness, and who is the personification of magnanimous pastimes, display an intense attachment that is imbued with faith and love.

The concept of a svakiya-madhurya-like-rasa conceived by the so-called Vaisnavaswhose hearts are filled with regulative principles derived from studying literature like Bhakti-rasamrta-sindhu and Ujjvala-nilamani is nothing but an absence of submission to Sri Rupa. They say that since Laksmipriya and Visnupriya’s attachment for Sri Gaura is similar to that of Satyabhama’s for the Lord of Dvaraka and Kamala’s for the Lord of Vaikuntha, the concept of svakiya is identical with madhurya-rasa for the object of worship and the worshiper. Therefore they conclude that the svakiya mood of Sri Gaura and Visnupriya is certainly ujjvala-rasa. But in the path of attachment, mistaking the inferior dasya-rasa to be madhurya-rasa is simply not acceptable.

By taking shelter of Sri Sanatana Gosvaml’s Brhat-bhagavatamrta and Sri Rupa Goswami ’s Bhakti-rasamrta-sindhu and Ujjvala-nilamani, the intelligence of an ordinary mundane rhetorician can be refined, and the conception of the Gaura-nagari philosophy exposed as unauthorized.

15. Protest against using religion as a means of business.

(Written to late Madhusudana Goswami Sarvabhauma Mahasaya of Sridhama Vrndavana, Sri Gaudiya Matha, Calcutta, January 15, 1927)

Since, according to the opinion of pseudo devotees, there is no religion other than sense gratification, shouldn't the principles of pure devotional service be preached again in places like Vrndavana? Will the deities of the Supreme Lord in Sri Vrndavana remain a commodity for the business purposes of caste Goswamis? Will those unlawful traders continue to maintain their self-interest by adopting the profession of a businessman in the name of deity worship and selling mantras in the name of religion?

Let the whole world become benefited by the discussion of pure devotional service. Shouldn't this be the desire of the present inhabitants of Vrndavana?

The pure devotees never approve of false and pseudo devotional service. This is the age of Kali, and the path of devotional service has become covered with thorns. Now the only alternative is the propagation of the Sri Krishna Caitanya Mahaprabhu's sankirtana movement, and yet foolish people cannot understand this simple fact. If you help us preach these things in Hindi and in the Vraja language on a wide basis then I think many people will be benefited.

Deity worship is not a commodity and the worshipers are not traders—they are Vaisnavas. They are serving Hari by spreading His glories after giving up serving their own personal benefit and acting only for the benefit of others. The traders deal in rice, paddy, and so on. On the pretext of deity worship, false worshipers build marble houses, etc., They make a business out of deity worship and fill their bellies, purchase temples, and initiate unqualified people as disciples, who then commit seva aparadha by deceitfully accepting mantras, taking useless instructions about bhajana, and what not! However, the pure devotee community has no faith in these activities.

It is not the duty of devotees to make a crowd-pleasing show while actually giving up the worship of the Lord. The real truth is being distorted and suppressed in the world today. Duplicity rather than simplicity is being passed off as religion. It is the duty of the devotees of Gaura to protect the world from the clutches of pseudo Vaisnavism by preaching the real truth about the Supreme Personality of Godhead, which dissipates the darkness of ignorance.

16. To remove lamentation, advice given to a father whose son has died.

(Sri Gaudiya Matha, Calcutta, May 29, 1927)

This morning I have come to Sri Gaudiya Matha with Sriman Paramananda from Puri. The moment I got down at the station, I heard that, by the will of the Lord,

Tota has left us forever. You treated Tota as your son. He was a servant of Krishna. He took birth in the house of a Vaishnava. As his parents, you served him. He accepted your service to the extent that he was destined and after that, he left. Although Tota received his body from you, he is a spirit soul—a Vaishnava. His eternal duty is to serve the Supreme Lord.

A Vaishnava comes to this material world according to his karma, and after spending a fixed amount of time here, he goes to where he is being sent by Baladeva, according to his qualifications. Mahalaksmi resides within Balarama, and within Mahalaksmi resides the Supreme Lord. Therefore, Tota has gone back to serve his worshipable Lord. He was a Vaispava part and parcel of Nityananda Prabhu, the predominating Lord of the sandhini potency and so if you leant to treat Lord Visnu as your son, you will no longer feel the absence of your son.

As the Supreme Lord lived in the heart of Tota and so you served Him, so now you should serve Lord Baladeva. The material body of Tota has been merged into the five gross material elements. The spirit soul of Tota will remain engaged in the service of the energetic Lord. Your material son has been separated from his material father. He is meant to be enjoyed by the Supreme Lord and so his real business is to serve Him. Realizing that you are not conditioned by maya , the Supreme Lord will not allow you to become overwhelmed with grief and will bestow upon you His unlimited mercy and power. This is my feeling.

Remember the pastime regarding Srivasa's son. Study Sri Caitanya-bhagavata and read soka-satana. When Mahaprabhu accepted the renounced order of life, He said to His old mother, His wife Visnupriya-devi , and the residents of Navadvipa , "I am only a human being and I am related to all of you in some kind of relationship. When I am gone, you should establish your relationship with Krishna instead of Me and thus give Me an opportunity to serve Lord Hari independently."

You too will have more time to serve the Supreme Lord in the absence of Tota. Whatever the Supreme Lord does is for the benefit of all. I am a conditioned soul, so what more can I tell you?

17. Worldly morality and love for Krishna.

(18/43 Mall Road, Kanpur, December 1, 1927)

Bless me so that I can dedicate my life to fulfilling Sri Bhaktivinoda Thaku ra's

desire and glorifying the Supreme Lord, which is the goal of Srimad - Bhagavatam. Sri Gaurasundara has been established at Kuruksetra , which is a center for vipralambha-rasa. His service has now been introduced at Naimisaranya, which is the place for Bhagavata recitation. Next year, Sri Gaurasundara may be installed in Vrndavana. I have visited Puskara, Dvaraka, Gopisarovara, Pra- bhasa, Sudamapuri, and Avantipura. Yet, even after seeing these seven major holy places that award liberation, I am not being liberated because of not engaging in the service of all of you. It is not that I do not have a desire to serve Lord Krishna in a liberated state. Since today I remembered the Bhagavad-glta verses, api cet suduracara (9.30), sarvadharman parityajya (18.66), yat karoyi yad asnasi (9.27), and ya pritiravivekinam, as well as the Srimad -Bhagavatam verse janmadasya (1.1.1), I wrote this letter to disturb you.

Ethical principles and moral rules are best according to material considerations. I have no second opinion about this. But since love of Krishna is most relishable, moral rules are not superior to nor more relishable than Krishna. In fact, there is no comparison. Many people do not like the way Lord Krishna forcibly killed the washerman in Mathura and took away the clothes, garlands, etc., They may think that sincere premika bhaktas, who are under the shelter of the transcendental parakiya-rasa, are less ethical, but love for Hari has such a wonderful power that even a greatly delightful moral standard becomes dim in front of it.

The code of conduct that is found when one becomes absorbed in service to Krishna, giving up all impediments that come in its way and are born of “a sense of duty,” should be ardently respected. Unless a chanter is considerate, he does not attain devotional service, and if devotional service is not attained, then a mundane sense of duty and a doubting temperament do not go away.

18. The sectarian fact and Sri Caitanya Matha .

(Sri Gaudiya Matha , Calcutta, 29th Kesava, 440 Gaura Era)

With great respect befitting a Gaudiya Vaishnava Acarya:

Maharaja, yesterday, I and a few other devotees returned to Sri Gaudiya Matha after completing our tour of India. It will take some time to get rid of the fatigue caused by extensive traveling. After meeting you, we went to Jaipur and had the darsana of Sri Govinda. We then visited Ajmir, Chitor, Mauli, and Nathadvara, where we saw the deity of Sri Madhavendra Puripada and had a wide range of scriptural discussions with the acaryas of the Vallabha sampradaya. From there

we went to Khandoya, Nasik, and finally Born bay, where again we discussed scriptural topics with the acaryas of the Vallabha sampradaya before heading to Pandurangapuram. At this place we saw the samadhi of the king of sannyasis, Sri Visvarupa Sankararanya, who is nondifferent from Lord Nityananda and the elder brother of Sri Gaura, and the sacred river, Bhima. From there we visited Mangoli Panda, Tadra, Gokarna, Navagaya, and finally, Udupi-Ksetra .

As per your wish, I am enclosing a picture of Sri Madhvamuni and a picture of Udupi Krishna with this letter.

Many of the ekadandi sannyasis who are in charge of the eight mathas worship Krishna in the guise of a gopi. I am sending you a picture of this too. I have gathered some information in this regard from here and there and am sending it to you. Kindly study it.

It was indeed the happy idea of Sri Madhva to ordain eight ascetics, put them in charge of eight separate mathas, and make them jointly and severally responsible for the pujas and festivals of Sri Krishna’s temple. The monks who take charge of Sri Krishna on a rotation basis are like gopis of Vrndavana, who moved with Sri Krishna and loved Him with an indescribable intensity of feeling and are taking re-births now for the privilege of worshiping Him. These monks conduct themselves as if they are personally living and moving with Sri Krishna. Sri Krishna is presiding here as a boy and so they feed Him choice offerings in the forenoon. *(Life and Teachings of Sri Madhvacharya by C.M.Padmanavachar, chapter XIII, pages 143 and 145.)*

The eight sannyasis who were in charge of the eight mathas did not follow the concocted path introduced by the modem day sakhishekis. Each of them had an ekadanda in his hand and wore a loincloth and cadara. At present, the person in charge of the KrishnapuraMatha serves the deity of Lord Krishna with a churning rod in his hand. I had a conversation with him in Sanskrit.

Even though they are sannyasis, they worship the Lord according to the rules and regulations mentioned in the karma-kanda section of the Vedas. Every day they feed one thousand brahmanas and one hundred and fifty cows with their own hands. I have also brought a map of the city of Udupi.

We then went to see Sri Ranganatha, where we saw a procession in which the deities of Sri Ranganatha, the Aloyaras, and the eighteen acaryas were put on palanquins and taken from the main temple to the mandapa. I also met a few tridandi sannyasis there.

Material enjoyment does not allow one to understand the service propensity; rather, it makes service appear to be enjoyment. This is the nature of the nondevotee sense enjoyers, but the devotees are against the spirit of material enjoyment.

Please give us a merciful glance so that the devotees of Sri Krishna Caitanya Matha can worship the Supreme Lord without any disturbance. Sri Caitanya Matha is the only center for the pure devotees who are fully surrendered unto the lotus feet of Sri Caitanya. It is not just another place for the devotees of Sri Caitanya. It is the only duty of every Gaudiya Vaisnava who is a follower of Sri Svarupa to preach against all the nondevotional dealings and unauthorized conclusions that are being preached among people who are not servants of Sri Caitanya. This is why the pure devotees of Sri Caitanya Matha take shelter of that matha for the real service of Sri Gaura. At present the number of devotees of Sri Caitanya are thirty million Indians, but many among them are not actually pure devotees of Sri Caitanya. Even though they are pseudo-devotees, they are nevertheless servants of Gaura.

Sriyukta Madhusudana Adhikary Mahasaya has sent me a book entitled Gaudiya Vaisnava Itihasa, written by himself, and it is filled with social and cultural heritage. I have a desire to look at it in my spare time.

I am especially grateful to you for the way you have shown respect to our previous acaryas by showering your merciful glance on us when we visited Sridhama Vrndavana.

19. How to achieve benefit in spite of staying away from the association of devotees.

(Sri Gaudiya Mat ha, Mayapura, December 22, 1927)

Every sane person felt happy upon hearing the talks of Sri Mahaprabhu. The abode of Navadvipa is a favorite place for the devotees of the Lord. It constantly reminds one of the Lord. Therefore I always hanker to live here. I have to go to different places, like Calcutta, for the sake of serving Lord Hari. Sriman Mahaprabhu is most merciful and so He has arranged for many devotees, even in a place like Calcutta. In Sri Gaudiya Matha there is always Hari-katha and everyone is absorbed in the service of Hari. I highly desire their association at all cost at the end of my life, just like King Pariks it’s hearing of Srimad - Bhagavatam.

Where there is no discussion of the topics of Hari, even if that place is in-habited by relatives and friends, and very comfortable for living, I feel such a place or such association to be highly undesirable. I simply think of Mahaprabhu’s compassion and the mercy of the Supreme Lord whenever I see the execution of devotional service to the Lord at the Matha s. I was spending my life relishing the mellows of material enjoyment, but today I am privileged to associate with the service of the Supreme Lord in the company of devotees. If we can spend the rest of our life in this way then we will not feel any of the distress of being averse to Lord Hari.

Although you did not praise your good fortune, because you have not had much opportunity to hear Hari-katha from those who are inclined to His service and are engaged in the worship of Hari, your service attitude towards Hari always keeps you aloof from bad association. Always read Gaudiya magazine and books written by the devotees. This will certainly award you the benefit of directly hearing Hari-katha from the mouths of the devotees.

Although in this world we do not meet many devotees from the transcendental kingdom of God, since the conversations and pastimes of the devotees from Mahaprabhu's time are present before us in the form of books and sound vibrations, we do not feel the distress of material life. If we live here while remaining absorbed in discussions of the transcendental kingdom then such re-membrance will keep us separated from material distress.

Wherever you live, the glories of Hari will not leave you. In the course of your day-to-day living, you will remember the Supreme Lord and understand the subjects of devotional service. If the Supreme Lord desires, you will be able to return to this place. Then you will again get the opportunity to hear discussions of Hari. The devotees should forget about their miseries by being satisfied to live in whatever situation the Supreme Lord is happy to keep them. Ordinary people cannot understand discussions of the Supreme Lord, talks of Mahaprabhu, and the extraordinary characteristics of the devotees. Simply by awakening the propensity to serve the Lord lying dormant in the heart, one can think of Hari without cessation.

You are always interested in your spiritual benefit. Therefore the Supreme Lord is revealing His glories within your heart. It is written in Sri Caitanya-Bhagavata : yata dekha yaisnavera vyavahara duhkha, niscaya janio sei paranananda sukha. “Although the feelings of separation experienced by a Vaisnava appear like ordinary distress, you should understand that for him they are nothing but

transcendental bliss."

The Supreme Lord keeps Himself hidden within this universe in order to test us. If we can perceive Him behind every object, our apparent misunderstandings will diminish.

adyapiha sei lila kare gora ɛaya

kono kono bhdgyavdne dekhibare paya

Lord uranga performs these pastimes even today and only some fortunate souls are able to see them.

When will that auspicious day arrive when we will traverse the path of devotional service by following the instructions of Sri Gaurasundara.

The Supreme Lord's testing place is this material world. In order to pass this test, one has to hear glorification of Hari from the mouths of devotees of Hari. You hear that glorification from the mouth of our literature, and so there is no reason for you to feel any lacking.

Hiranyakasipu concluded one day that there is no God on earth, and he put forth many arguments before Prahlada to substantiate his point, but Sri Nrsirhha benefited him and the whole world by manifesting from a pillar. The devotees of the Lord see Him everywhere, and those who are envious of Him cannot even realize His existence.

We, however, are stuck in the middle. Sometimes we display a taste for the service of Hari and the next moment we become busy in sense gratification. The moment we desire to engage in the service of Hari, our spirit of material enjoyment will be vanquished. In material enjoyment there is temporary happiness and a great deal of distress. Eternal devotional service gives pleasure to the Lord. We can always remain busy in the service of the Lord simply for the sake of that pleasure.

I don't know if you will get any immediate benefit by reading this long letter. I am very poor in the knowledge of language and therefore, since I cannot clearly explain things to others, I often remain silent.

20. The duties of the Gaudiya Vaiynavas during the solar eclipse at Kurukfetra.

(Lismor Cottage, Limekheya, Shilong, October 17, 1928)

There are so many duties for the travelers on the path of devotional service during the festival that will be held in Sri Vyasa Gaudiya Ma(ha during the solar eclipse at Kuruksetra . We have to take the associates of the servitor-God to Kuruksetra to relieve them from the affliction of separation by bringing them face to face with Krishna. Therefore our foremost duty is to serve the Vrajavasis, who are afflicted by separation from the Lord of Mathura. Although Lord Krishna lived in Dvaraka as the worshipable object of aisvarya-rasa, we will have to put Him on a transcendental chariot and bring Him to Syamanta Pancaka on the occasion of the solar eclipse. For this, we require a chariot.

We are conditioned souls due to a lack of interest in serving Krishna and so we are busy in material enjoyment. If these transcendental pastimes manifest before us in the form of deities then we will develop our service propensity. The goal of our service is to arrange a meeting between the object of worship and the worshiper. In addition, it will give us special help to become inclined to the service of the Supreme Lord. In other words, it will free us from the service of material enjoyment and engage us in the service of the participants in the Supreme Lord's eternal pastimes.

priyah so 'yam krsnah sahacari kuru-ksetra-militas

tathaham sa radha tad idam ubhayoh sangama-sukham

tathapy antah-khelan-madhura-murali-pacama-juse

mano me kalindi-pulina-vipinaya sprihayati

My dear friend, now I have met My very old and dear friend Krishna on this field of Kuruksetra. I am the same Radharani, and now We are meeting together. It is very pleasant, but still I would like to go to the bank of the Yamuna beneath the trees of the forest there. I wish to hear the vibration of His sweet flute playing the fifth note within that forest of Vrndavana.

If these pastimes are served, then the human form of life will become successful and material desires will be destroyed. Know for certain that taking a ritualistic bath at Brahmatirtha or at Dvaipayana Lake at Kuruksetra during a solar eclipse destroys all sinful reactions. By taking bath in the sanctified water of those lakes, especially during a solar eclipse, one's propensity for serving Krishna is awakened, and as a secondary benefit, all our desires for sin are destroyed, as

well as for piety in the form of desire for material enjoyment.

During the solar eclipse, all the members of the Vallabha sampradaya who presently follow the doctrines of the Visnusvami sampradaya will be present.

Since Kuruksetra is very far from Bengal, many people cannot physically go there. They still individually and collectively try their level best to arrange for the meeting of Sri Radha-Govinda despite remaining at a distant place. Needless to say, Krishna will consider those persons who assist in His meeting in any manner, however great or insignificant it may be, to have performed the highest service, for He is greatly afflicted by separation from Mathura. Those who cannot physically be present at Kuruksetra to see Krishna can nourish that mellow by the mood of separation and thus contribute to that transcendental meeting.

Even though the karmis cannot understand these exalted topics, those who aspire for piety and will visit Kuruksetra during the solar eclipse in order to get freed from their gross sins will indirectly engage in Krishna's service, even in the course of their endeavor to accumulate piety. If those who float in the current opposing pure devotional service and display an aversion to the festival held at Sri Madhava Gaudiya Matha at Nababpura, Dhaka, are also told to help with the festival at Kuruksetra then they too can accumulate ajnata-sukrti, or unknown piety.

21. The special service rendered by the Gaudiya Vaisnavas at Kuruksetra.

(Limekhera, Shilong, October 17, 1928)

Let me briefly tell you about the duties of Gaudiya Vaisnavas during a solar eclipse.

It is a custom to take a holy bath at Brahmasarovara during a solar eclipse. Krishna went there from Dvaraka on a chariot with Balarama. On the pretext of taking a holy bath, the Vrajavasis also went there on that occasion. The Gaudiya Vaisnavas who attempt to arrange a meeting of Radha and Govinda should make a special endeavor so as to make the event a grand success.

Following the example of Kuruksetra, Lord Krishna in His second appearance as Sri Gaurasundara revealed the gopis' mood of separation by singing appropriate songs before Lord Jagannatha. The arrangement for taking a holy bath, etc., during a solar eclipse is meant for washing off the karmis ' sinful reactions and

to give them the opportunity of chanting the Lord's holy names on that most auspicious occasion.

The jnanis try to use this opportunity to strengthen their objective of being merged into the Absolute Truth. But although the gopis' raptness appears similar to that of the jnanis , they remain separate despite being apparently merged into Krishna. By understanding this particular pastime, the jnanis may give up their theory of oneness with God, and their sentimental mood. Thus, all three classes of people should go there for the eclipse.

22. The destruction of anarthas and the unauthorized conclusion.

(Lismora Cottage, Limekhera, Shilong, October 20, 1928)

Neither you nor we approve of that path which is traversed by the servants of anarthas, who consider their anarthas to be arthas, or the goal of life. Sinful people who are addicted to blasphemy suffer the threefold material miseries. The followers of Sri Vedavyasa achieve the perfection of life by following the teachings of Sri Mahaprabhu and giving up the bad company of those who travel on the path of vice. That is why our previous acaryas have sung that one should give up bad association and always try to associate with devotees of the Supreme Lord.

The devotees of the Lord, by their instructions, cut to pieces our accumulated anarthas and material enjoyment. Therefore we must by all means avoid the company of people who are full of anarthas. The tyranny that people with anarthas create under the cover of Krishna's service is their devi lishness only and as such we cannot call it devotional service. Be careful so that the influence of such offenders' association does not show its might on your service-inclined heart.

The wrong impression of the activities of Gaudiya Matha which the offenders, who are full of anarthas and envious of the Gaudiya Vaisnavas, maintain ultimately induces them to take birth as descendents of demoniac people like Kamsa, Dantavakra, and Sisupala, and oppose the worship of Lord Hari. There cannot be any better and more favorable condition for bhajana than giving up bad association. Only those whose time for the destruction of anarthas has arrived will hear lectures on the topics of Hari and thus become successful in their attempt to achieve the ultimate goal of life.

Among the means for giving up bad association, you should increase the number of rounds you chant the holy name. If you chant one hundred thousand holy names every day then the offenders will not be able to disturb your bhajana. Make sure that you somehow or other manage enough time for chanting one hundred thousand holy names every day. You should regularly read the Gaudiya magazine and benefit others by reading it to them.

The offenders will go to hell by accumulating money, women, and fame. Have compassion for them in your heart. That will insure that they are benefited. If many people scream together about the non-existence of the sun it will not change the nature of the powerful and brilliant sun. There is no loss or profit for the really pure Gaudiya Vaisnavas from the hostile mentality which the offenders maintain against them. Those who are busy with such offenses certainly will face trouble in their lives. The mundane physician who is full of anarthas will always remain busy condemning the arrangements made by the most magnanimous personality, Gaurasundara, for removing the threefold miseries of the offenders. The spiritual master of anarthas is Mahanartha. He stealthily sneaks around while keeping his subordinates in the ocean of anarthas with no shelter.

Your name is Hridayananda, and the offender, the shelter-less person's name is Anartha. Now I am going to briefly answer your questions.

Just to increase the foolishness of ignorant people, the followers of the Sakta philosophy who are envious of the Vaisnavas concoct many stories about the transcendental visnu-tattva. Lord Ramacandra is nondifferent from Lord Visnu .

The energies of Lord Vis nu are of three kinds. His external energy is called maha-maya , who, in order to bewilder the minds of the demons, keeps offenders away from devotional service to Lord Vis nu in various ways. This is what the demons deserve. The proof of this is found in the verse, dvau bhuta sargau loke 'smin (Bhagavad-gTta 16.6).

Sita-devi was manifested from the internal energy. She served Lord Rama-candra without devi ation. Those who try to separate Ramacandra from Sitadevi and wish to enjoy her are under the shelter of Ravana. Mayadevi personally assumes various forms and displays various bewildering pastimes. Worldly people, due to their evil mentality, aspire for varieties of material enjoyment while being offenders at the lotus feet of the Supreme Lord. For them, incidents like the uprooting of Lord Ramacandra's eye instead of a blue lotus are found in the tamasika sub-Puranas for tamasika people who are averse to the Supreme

Lord. The great sage Valmiki did not invite such an offense at the time of writing the characteristics of Lord Rama.

The same secondary energy of Lord Rama by whom this material world has been created is under the shelter of the devotees and is the form of liberation. If you study the bhaktistvayi verse from Sri Krishna-karnamrta, you will understand that Muktidevi , who awards liberation, and who is also known as Maha- maya, always stands before the devotees with folded hands. Muktidayini-devi must always stand behind Lord Ramacandra in a subservient manner. Lord Ramacandra never worships her.

People who are under the shelter of Ravana adopt a tamasika mentality that gives rise to the evil motive to kidnap Laksmi , the mother of the whole world. If the living entities, who are born from Lord Ramacandra's marginal potency, wish, they can try to utilize His worshipable goddess for the service of Ravana. The followers of the Sakta philosophy, who are full of anarthas, can do no harm at all to the devotees who chant the Gayatri mantras and who are under the protection of the Lord's internal potency. The fruitive workers, who are bewildered by false ego, cannot understand the importance of this discussion because of their foolishness.

The day the Supreme Personality of Godhead, Lord Ramacandra, will give them intelligence, they will repent their sinful acts. The Supreme Lord always serves His pure devotees who are freed from material designations. His external energy, maya, is actually engaged in His service. To put obstacles on the path of godless people's so-called service to the Lord is one of her services. Materialistic sense enjoyers are thus cheated of the service of Lord Ramacandra's internal energy and are engaged in the service of Mahamaya . Therefore we must conclude that Mahamaya is not superior to Lord Ramacandra.

In the seventh chapter of the First Canto of Srimad-Bhagavatam it is stated, "Maya, who is situated in a neglected position behind the Supreme Lord, is not His favorite. The duty of Maya-sakti is to bewilder the living entities. The Supreme Lord never worships Maya or mixes with Maya. When a foolish person sees the Supreme Lord engaged in the worship of Maya, he thinks of himself as Sambhu. Lord Vis nu is never under the control of Maya, but rather, everyone in this material world is under her control. Lord Visnu is one without a second."

The duality imagined because of the perception of difference is called impure dvaitavada.

'dvaite' bhadrabhadra-jnana, saba— 'manodharma'

'ei bhala, ei manda',—ei saba 'bhrama'

"In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good' and 'This is bad' is all a mistake." (Sri Caitanya-caritamrta Antya 4.176)

The transcendental Personality of Godhead, Lord Vis nu, is never under the control of maya . He is the Lord and master of maya.

mayadisa, mayavasa isvare jive bheda

"The Lord is the master of the potencies, and the living entity is the servant of them. That is the difference between the Lord and the living entity."

(Sri Caitanya-caritamrta Madhya 6.162)

Lord Rimacandra, Lord Balarama, and Lord Krishna—are all visnu-tattva and thus the controllers of maya. All of the paraphernalia for Their enjoyment are transcendental. We are conditioned souls and are under the control of maya. Therefore to attribute a mundane conception on the transcendental reality is an error of judgment on our part. Lord Krishna is capable of lifting Govardhana Hill, but under the burden of only a four hundred kilo stone slab we would be crushed like a mustard cake and thus expose ourselves as being conditioned by maya. Lord Krishna and Lord Balarama are served by many intimate servants in the rasa-lila arena, but if we tried to imitate such activities, we would be put into jail.

If Lord Krishna and Lord Balarama accept the service of fish or animals in the transcendental kingdom situated beyond maya , those creatures do not feel any pain. On the other hand, if we, what to speak of becoming violent, even speak some insulting words to another living entity, the affected creature surely becomes distressed. Our immoral activities cannot be counted as being on the same level as the pastimes of transcendental personalities.

Lord Rama is the complete Absolute Truth and is eternal. All visnu-tattva forms share that nature. Lord Vis nu is not an object of enjoyment produced by maya, and He cannot be perceived by material senses.

Bhakti-yogamaya , or prema-yogamaya is eternal. She is not a perishable object created by the external energy. It is bhakti-yogamaya who combines the pure

spirit soul with the Supersoul in the form of Krishna. By considering Yogamaya to be Mahamaya and thinking her function to be a product of matter, one separates her from transcendental reality.

There are differences between objects in the material world and the energy that combines them, making them full of the fault of aborn ination. In the transcendental world there is no such fault in spiritual variegatedness. There is no aborn inable thing in the spiritual sky as there is in the material sky.

Yogamaya is the internal spiritual potency of Lord Hari—this statement is found in the saptasati-candi section of Sri Markandeya Purana. Because of the presence of the Yogamaya sakti within Lord Hari, the male and female servants who are under the shelter of the five rasas are endowed with ingredients for their service to Lord Krishna. These sentiments are merged with their respective sthayi-bhavas. The attempt to attribute fault to transcendental varigatedness because of possessing a material conception is a symptom of foolishness. These facts will be realized once the heart is purified.

In the inclination for service on the path of aisvarya, the chanting of the holy name, Hare Rama, refers to Lord Rama, the son of Dasaratha. But the devotees who worship the Lord on the path of madhurya know Rama to be Gopi-ramana, or the enjoyer of the gopis. He is the son of Nanda. In that case, the word Rama refers to Radha-ramana, and the word Hara refers to the daughter of Vrsabhanu.

Those who leave Sri Gaudiya Matha and go elsewhere before the completion of their initiation vows, thinking, “initiation is over,” and thereby become degraded because of bad association, could again rejoin the service of Gaudiya Matha when their past misdeeds are exhausted. There is never any possibility of falling down for a person who has received even a hint, or reflection, of the maha-mantra, or the secret of unalloyed bhajana. Still, as full-fledged members, their inability to accept the authority of the matha as a result of their previous offenses committed against the Vaisnavas is ultimately due to their personal weakness. When, by the grace of the Supreme Lord, the service attitude is progressively increased within their heart, they will not fall prey to sinful propensities. Try to benefit such fallen persons by helping them. That will be an act of real friendship.

Thoughtless and ignorant people who are unable to comprehend the magnanimous pastimes of exalted personalities question, “Why did Kala Krisnadasa, who was under the shelter of Gaurasundara, become attracted to the

Bhathathari women? Why did Chota Haridasa, rather than exhibiting the example of a devotee, engage in inferior activity on the pretext of serving Gaura? Why did Ramacandra Puri give up his subordination to Madhavendra Puri? Why did a few so-called sons of Advaita Acarya Prabhu, and a few so-called disciples of Virabhadra, become independent?"

Ignorant people may like the arguments that challenge the faith of those on the kanishtha and madhyama platforms which are put forth by those who are out of touch with reality and cannot accept the actual truth, but when these foolish people enter the deep meaning of the transcendentally magnanimous pastimes of exalted personalities who are under the shelter of Lord Caitanya or His devotees, they will understand that in order to provide an opportunity for well-being to all unfit and fallen souls, Lord Caitanya has revealed the truth that all living entities are constitutionally servants of Lord Krishna. Even though the service of Krishna temporarily manifested in a perverted form as an aversion to Krishna when combined with material enjoyment is aborn inable in the eyes of unqualified gross materialists who believe in direct perception, it does not violate the principle of the api cet suduracara verse. A maha -Bhagavata knows everyone as his spiritual master and therefore only a maha -Bhagavata is the spiritual master of the whole world.

The philosophy of Sri Gaudiya Matha is approved by Srimad-Bhagavatam. People who oppose Srimad -Bhagavatam are cheated when the philosophy becomes too subtle for their understanding so that they fail to grasp the actual purport. Therefore the conceptions of those who are devoid of service to Krishna and are under the control of the six enemies, such as lust, are diametrically opposed to the conceptions of the well-behaved followers of Sri Gaudiya Matha. The fruitive mentality of sense enjoyers is completely different from the mentality of exalted personalities who are under the shelter of devotional service.

Thakura Haridasa has said, "Until my vow of chanting a fixed number of rounds is completed, I can neither engage in pious nor sinful activities." Therefore Srimad Bhagavatam (11.20.9) has stated:

tavat karmani kurvita na nirvidyeta yavata

mat-katha-sravanadau va sraddha yavan na jayate

As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by Sravanam kirtanam visnoh, one has to act according to

the regulative principles of the Vedic injunctions.

If ignorant people oppose Sri Gaudiya Matha or Srimad -Bhagavatam on account of their narrow-mindedness, they simply become offenders. Gaudiya Matha will not lose or gain anything from that. Only those who have fallen into the mire of sinful activities and have been Punished as miscreants will oppose Srimad -Bhagavatam and criticize Sri Gaudiya Matha. They are only fit for that. As a fly in stool relatively loves that disgusting stuff and displays its eagerness for it, so ill-natured people exhibit their aborn inable taste by blaspheming Srimad-Bhagavatam and its followers, the Gaudiya Vaishnavas.

Sri Gaudiya Matha does not and cannot have any relation with persons who duplicitously accept the shelter of Gaudiya Matha with a hidden desire to misuse transcendental knowledge. It is just like the absence of reality found in the play of dramatic artists. Just as artificial gold is fake, so the pretension of devotional service cannot be counted as the same as pure devotional service. According to nondevotees, the ultimate goal of life is to obtain the four objectives of life-religiosity, economic development, sense gratification, and liberation. Since Sri Gaudiya Matha is a traveler on the path of devotional service, there cannot be any selfish interest or self-centered-duplicity in its true members. To make a show of accepting spiritual initiation and attaining transcendental knowledge is not one and the same. Lord Caitanya and His sincere devotees eternally reside in Sri Gaudiya Matha. Those who are like owls and thus cannot see the light of pure devotional service are Mayavadis, karmis , and unrestricted nondevotees.

23. Unauthorized interference is an exhibition of anartha.

(Sri Caitanya Matha, Sridhama Mayapura, December 13, 1928)

I was very glad to see a collection of scriptural essences in your letter. If you just meditate on these topics you will understand that immature intelligence is unable to produce any fruit. We are insignificant living entities traveling on the path of rules and regulations, or vidhi, but we are not averse to the path of attachment, or raga. The path of raga is an important subject and its discussion is worthy of coming from our mouth. If an insignificant person tries to talk authoritatively about raga , real devotees will make him a laughingstock.

It is an indication of idleness when a person who does not know the truth about Krishna still claims to be in an elevated position on the path of raga . This is what the mahajanas have repeatedly said.

The holy name of the Lord and the Supreme Lord are one and the same. While attempting to get rid of anarthas, those people who with their mundane conceptions discriminate between the holy name and the Supreme Lord should serve exalted souls that are expert in the art of bhajana. The associates of Gaurasundara have explained these subjects, but if we simply repeat them like parrots, people will label us as sahajiyas . Since the sahajiyas are fallen into the mire of wretchedness, to show them the glories of raganuga -bhakti, one must personally become very expert in the art of bhajana. Therefore try to understand all these things very carefully. Bhajana is not something to make a show of. If we chant the holy name loudly, the enjoyment of idleness cannot devour us.

24. The right of all human beings.

(Sri Gaudiya Matha, Calcutta. March 2, 1929)

According to sastra. everyone has a right to receive spiritual initiation. It is not confined to a particular sampradaya , as is the case with ordinary worldly initiation. I am quoting here some scriptural evidence. Kindly explain the meanings to Pandita Mahasaya.

athadhikara-nirnayah: The qualities of a candidate eligible for chanting these mantras.

tantrikesu ca mantresu diksayam yositam api

sadhvinam adhikaro 'sti sudradinam ca sad-dhiyam

Not only faithful twice-born brahmanas , but also chaste ladies and pious sudras who are engaged in the service of their spiritual master are qualified to be initiated into these mantras described in the Tantras.

tatha ca smrty-artha-sare padme ca vaisakha-mahatmye Sri-naradam- barisa-samvade. In the Smriti -artha-sara, as well as the Padma Purana , Vaikakha-mdhdtmya, in a conversation between Sri Narada and Sri Ambarisa, it is stated:

agamoktena margena stri-sudrais caiva pujanam

kartavyam Sraddhaya visnos cintayitva patim hrdi

According to the rules and regulations mentioned in the Agama literature, women can faithfully render devotional service to Lord Visnu while remaining devoted to their husbands, and sudras who have taken initiation can also worship

Lord Visnu.

sudranam caiva bhavati namna vai devatarcanam

sarve cagama-margena kuryur vedanusarina

After receiving initiation according to the rules and regulations described in the Vedas and Agamas, one should worship the deity of his worshipable Lord. Even uninitiated sudras can worship their worshipable Lord while chanting the holy name.

strinim apy adhikaro 'sti visnor aradhanadisu

pati-priya-hitanam ca srutir esa sanatani

Initiated women are also eligible to worship Lord Vis nu, especially if they desire benefit for their husband. This is an ancient custom.

agastya-samhitayam-sri-rama-mantra-rajam uddisya. in the Agastya- samhita, regarding the Rama-mantra, it is stated:

Suci-vrata-tamah sudra dharmika dvija-sevakah

striyah pati-vratas canye pratilomanuloma-jah

lokas candala-paryantah sarve ‘py atradhikarinah

Sudras who are religious, who serve the brahmanas , and who observe sacred vows, as well as chaste ladies, those born in intercaste families, and even dog-eaters are eligible to chant the Sri Rama mantras.

(Hari-bhakti-vilasa Chapter 1, Texts 194 to 198)

Samanyatas ca yatha brhad-gautamiye. In the Gautamiya Tantra it is stated in a general way:

atha krisna-manun vaksye dristdristata-phala-pradan

yan vai vijnaya munayo lebhire muktim anjasa

Now I will describe the Krishna mantras, the chanting of which give results which are sometimes seen and sometimes unseen. By knowing these mantras, thoughtful practitioners can easily attain liberation

grhastha vanagas caiva yatayo brahma-carinah

striyah sudradayas caiva sarve yatradhikarinah

Brahmacaris, grhasthas, vanaprasthas, and sannyasis, as well as women and sudras are eligible to chant these mantras.

(Hari-bhakti-vilasa, Chapter 1, Texts 217 & 218)

The living entities attain the human form of life especially for serving the Supreme Lord. Animals cannot accept spiritual initiation and only human beings are eligible for it.

Atha diksa-niryata. Acceptance of initiation is eternal.

Agame. It is stated in the Agama literature:

dvijanam anupetanam svakarma adhyanadisu

yathadhikaro nasitha syat ca upanayanadanu

tatha atra diksitanamtu mantra devarcanadisu

nadhikara astitah kuryat atmanam Siva samstutam

Just as a brahmana boy is not qualified to perform his occupational duties and study the Vedas if he is not initiated, so a person who has not taken spiritual initiation is not eligible to chant spiritual mantras and worship the Supreme Lord. By accepting initiation into Visnu mantras, one makes himself worthy of praise even by Lord Siva. As one cannot separate himself from worshiping the Supreme Lord, he cannot separate himself from accepting initiation.

Skande karrtik prasange Sri brahmananada samvade. In a conversation between Brahma and Nikrada recorded in the kirttika-prasahga section of the Skanda Purana , the following statement is found.

te narah pasabo loke kim tesam jivane phalam

yenair labdha harer diksa narcito va janardanah

Those who have not taken initiation from a spiritual master according to the prescribed rules and regulations and who have not worshiped the Supreme Lord, Janardana, are no better than animals and their lives are spent uselessly. This statement confirms that Initiation is an eternal function.

Tatraiva Sri rukmangada mohini samvade visnu yamale ca. In a conversation

between Rukmangada and Mohini, the following statement is found in Visnu Yamala.

adiksitasya vamoru krtam sarvam nirartakam

pasuyonim avapnoti diksa virohito janah

O beautiful one! All activities performed by an uninitiated person are useless. Not only that, but after death such a person receives the body of an animal.

(Hari-bhakti-vilasa Chapter 2,Texts 3 to 6)

The spirit soul is neither male, female, or neuter. The living entities that are forced to enjoy the fruits of their karma consider themselves to be male or female due to forgetfulness of their constitutional position and accepting their material body as the self. But learned persons do not accept this.

yasyatma-buddhih kunape tri-dhatuke

sva-dhih kalatradisu bhauma ijya-dhih

yat-tirtha-buddhih salile na karhicij

janesv abhijnesu sa eva go-kharah

One who identifies his self as the inert body composed of mucus, bile, and air, who assumes his wife and family are permanently his own, who thinks an earthen image or the land of his birth is worshipable, or who sees a place of pilgrimage as merely the water there, but who never identifies himself with, feels kinship with, worships, or even visits those who are wise in spiritual truth—such a person is no better than a cow or an ass.

(Srimad -Bhagavatam 10.84.13)

prayena veda tad idam na mahajano 'yam

devya vimohita-matir bata mayayalam

trayyam jadi-krta-matir madhu-puspitayam

vaitanike mahati karmarni yujyamanah

Because they are bewildered by the illusory energy of the Supreme Personality of Godhead, Yajnavalkya and Jaimini and other compilers of religious scriptures

cannot know the secret, confidential religious system of the twelve mahajanas . They cannot understand the transcendental value of performing devotional service or chanting the Hare Krishna mantra. Because their minds are attracted to the ritualistic ceremonies mentioned in the Vedas—especially the Yajur Veda, Sama Veda, and Rg Veda—their intelligence has become dull. Thus they are busy collecting the ingredients for ritualistic ceremonies that yield only temporary benefits, such as elevation to Svargaloka for material happiness. They are not attracted to the sankirtana movement; instead, they are interested in dharma, artha, кama, and moksa. (Srimad -Bhagavatam 6.3.25)

Without understanding the teachings of Srimad-Bhagavatam and the concept of bondage and liberation, many people are bereft of the opportunity of receiving spiritual initiation. No learned follower of sanatana-dharma can dis-agree with the principal that every male and female has the right for spiritual initiation. The spirit soul is not a male or a female of this material world. There are many social and worldly duties which display their prominence due to a lack of the realization of one's constitutional position. One is advised to surpass all those conceptions and proceed on the path of devotional service.

25. Things to be learned by a worshiper.

(Sri Purusottama Matha, Puri, May 1, 1929)

If you desire to worship the Lord, you maya o so with the mantras you have received, otherwise, you can chant twelve rounds of the Gayatri mantras three times a day. If the mind does not become disturbed at the time of chanting mantras then it should be understood that the chanting is being done perfectly.

Our previous acarya, Sri Visvanatha Cakravarti Thakura, has prayed to Mahadeva in the following way.

vrndavana-vani-pate jaya soma-soma

maule sanandana-sanatana-naradedya

gopesvara vraja-vilasi-yuganghri-padme

pritim prayaccha nitaram nirupadhikam me

O Gatekeeper of Vrndavana! O Soma, All glories to you. O you whose head is decorated with the moon, and who is worshipable for the sages, headed by Sanandana, Sanatana and Narada! O Gopisvara! I desire that you bestow upon

me love for the lotus feet of Radha-Madhava, who performs joyous pastimes in Vraja.

If you want to see Rudra as being separate from Lord Visnu then you have to see him as a Vaisnava. If you see him as a qualitative incarnation of Lord Visnu then he is perceived only as an empowered demigod. There is no question of any transformation in the body of Lord Visnu, but in the pastimes of Sambhu there is touch with the material qualities. Therefore a distinction from Visnu automatically comes.

Brahma-gayatri, Sri guru-gayatri, Sri gaura-gayatri, and Kama-gayatri are to be chanted. The number of holy names of Hari should gradually be increased to one hundred thousand. One who does not chant one hundred thousand holy names is fallen so try to chant the holy name without fail. At the time of worship you should arrange for water, tulasl leaves, food items, incense, and a ghee lamp for offering to the Lord.

26. The duty of a person who is in danger.

(Sridhama Mayapura, July 5, 1929)

While traveling on the path of karma we are sometimes put into trouble by distress and sometimes by happiness. As soon as there is worldly difficulty, the Supreme Lord takes the position of a guardian and allows one to serve Him. It is said in the Bhagavad-gita (7.16).

catur-vidha bhajante mam janah sukptino 'rjuna

arto jijnasur artharthi jhani ca bharatarsabha

0 best among the Bharatas, four kinds of pious men begin to render devotional service unto Me—the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute.

Therefore according to my opinion the only duty is to take shelter of the Lord’s service.

In order to test us and benefit us, the Supreme Lord has placed different types of inconveniences in this world. We have to realize those things as being beneficial for us and thus accept them gracefully. Glorious are those who serve the Supreme Lord. In the midst of all difficulties, keep hearing about, chanting, and remembering the Supreme Lord. Other than this I have no better advice.

27. Injunctions described in the authorized scriptures must be followed.

(Sridhama Mayapura, April 4, 1931)

A Vaisnava should not transgress the Vaishnava regulative principles. If there is some suggestion for following Vedic and worldly rituals then a person who is fully dedicated to devotional service must reject the injunctions prescribed by the smarta community, who are averse to devotional service, as a measure for enhancing his devotional service, otherwise, due to the influence of the smarta philosophy, an indifference will be seen in his spiritual endeavor.

All initiated Vaisnavas should follow all the rules and regulations mentioned in the Vaisnavas mrti literature as far as possible. If the relatives of a Vaisnava are not inclined to follow the Vaisnava smrtis then such non-initiated people who are accustomed to following the rules and regulations of the smartas should be left alone. To try to forcibly impose on them the Vaisnava smrtis will only make matters worse. Therefore just let them follow their customary rules and regulations for the performance of Sraddha, etc., Do not encourage or approve of such acts, but simply remain aloof from their association. Forget about tying to stop them from performing such acts. In such a situation, it is best to remain indifferent. This does not mean that you should put obstacles on the path of following Vaisnava smrtis by being sympathetic to your relatives.

28. Bad association must always be avoided.

(Sri Gaudiya Matha , Calcutta, May 7,1930)

Lord Caitanyadeva has instructed householder devotees to stay at home and engage in the service of the Supreme Lord with their body, mind, and speech. When a living entity gives up Krishna’s service, he becomes entangled in maya . As a result, he becomes attached to objects not related to Krishna.

The question raised about whether the remnants of food eaten by a loin cloth-dressed follower of the sakhibheki sect should be accepted is like asking, “Who is the father of Sita ?” after reading the whole Ramayana. It is prohibited to even see or converse with atheistic people who wear a loin cloth, who are hypocrites, and are followers of Kalanemi. What to speak of eating their remnants of food, our degradation is inevitable if we give them our remnants.

Kali, in the guise of a Vaisnava , or in other forms, degrades the living entities. Living in a holy place and following religious principles with an ill motive of

committing sinful activities is not at all approved of. That is why the Lord's associates, such as Rupa and Sri Sanatana, wound up their manifested seemingly-mundane pastimes and simply engaged in devotional service to the Supreme Lord. Hypocrites, in the name of religion, lead the conditioned souls to a continued conditioned life. However pleasing the association of such people may appear to be, so long as their propensity for serving the Supreme Lord under the shelter of a self-realized soul has not awakened, their association is never desirable. If you discuss the conversations and dealings of Sri Caitanya with Sri Paramesvari Madaka's wife at Nilacala, you will easily understand everything.

29. Material attachment is detrimental to the worship of Hari.

(June 6, 1924)

I have read your long letter. I have heard that your son and his mother have gone to her parents' house for the occasion of your brother-in-law's marriage.

You should understand that the affection for a son and other relatives by an attached householder devotee would certainly disturb his worship of Han. The mentalities of an attached householder devotee and the residents of the Matha , where there is only Hari-seva, are two separate things. Under illusion, when family life is taken as service to Hari then an attempt is made to transform one's home into a Matha . Service to Hari is never possible while being attached to temporary illusory objects, such as a son. Once one becomes attached to them, affection for one's son, etc., becomes one's only object of worship.

"Who is the son of whom?" Countless sons are present everywhere all over the world. Why then is the paternal affection of a particular son devouring you—I can't understand. If, after many births, even in the liberated stage, the adverse association of a son, native land, house, and mother appears to be favorable for devotional service, then it is to be understood that the actual form of pure Hari bhajana has been forgotten.

Many dangerous things, like the rope of affection for sons and the happiness of enjoying conjugal life with a wife, take us away from the worship of Lord Hari forever. Due to the influence of bad association, one mistakes household topics to be Hari-katha. Such an unwanted thing has happened! It is better to hear lustra and associate with devotees.

Know that I have become very sad after reading your letter. You need to hear

Hari-katha constantly. Why did you become so materially attached to your wife, son, house, and wealth rather than seeing them in relation to Lord Krishna ? I pray that Lord Krishna will give you better intelligence than this.

Part 2

1. The spiritual master is the topmost well-wisher.

(Sridhama Mayapura, Nadia, March 15, 1915)

With great affection, my request to you is this; You should stay here and daily chant the holy names of Hari a fixed number of rounds. You should daily read Sri Caitanya-bhagavata and Sri Caitanya-caritamrta. Your humble and devotion-filled letter is a testimony of your noble heart and service to Lord Hari.

Sri Gaurasundara is especially merciful to the poor and fallen conditioned souls. Many people will become very happy by witnessing your good behavior, humility, devotion for the Supreme Lord, and service to Lord Hari without attachment to sense gratification. I pray to the lotus feet of Sriman Mahaprabhu that your enthusiasm for service to Lord Hari will increase day by day, and that all of you will constantly chant the holy names of Lord Hari and thus make spiritual advancement and be respected by all. I will be glad to hear that by the Lord's mercy you are peacefully chanting the holy names of Lord Hari.

2. Instructions regarding the deity worship of an initiated disciple.

(Sridhama Mayapura, Nadia, March 17, 1915)

You should always chant a fixed number of rounds of the holy names of Lord Hari. If there is any problem for openly decorating your body with tilaka then you can do it mentally while chanting the appropriate mantras. Know for certain that the holy name of Hari and Lord Hari Himself are one and the same. Know for certain that chanting the holy names of Hari and meeting the Supreme Lord directly are one and the same. Sri Harinama Prabhu is the worshipable Lord of liberated persons.

You should study Vaisnava literature, such as Sri Caitanya-caritamrta, Sri Caitanya-bhagavara, Prarthana, Prema-bhakri-candrika, and Kalyana-kalpataru. The first rule is to offer obeisances to the spiritual master, then to Lord Gauranga, and then to Lord Krishna. I will later tell you about the rules and regulations for worshiping the Lord. Meanwhile, just chant the holy names. According to your conviction, you should meditate on the Supreme Lord at the time of worship. The more you cultivate this, the more your meditation will become perfect. Know that chanting the holy names of Krishna offenselessly is

more fruitful than worshiping the Supreme Lord and meditating upon him.

3. Chanting the holy name with knowledge of one's relationship with the Supreme Lord.

You should regularly and faithfully read Prarthana, Prema-bhakti-candrika, Upadesamrta, and Sri Caitanya-caritamrta. Do not discuss topics of Hari with materialistic people and impersonalists. You should remain aloof from all kinds of bad association and always chant the holy names of Hari a fixed number of rounds without offense. If you chant the holy name with the knowledge of your relationship with the Lord then no materialist can ever cause you harm. The living entities cannot achieve any benefit in any way without taking up the chanting of the Lord's holy names. The holy names of Hari are directly the Supreme Personality of Godhead. Only with material vision do the holy name and the Supreme Lord appear different. Liberated persons know the holy name as the Supreme Lord Himself.

4. Sri Gaurasundara and Sri Krsnasundara.

(Sridhama Mayapura, Nadia, August 2, 1915)

Mahaprabhu and Radha-Krishna are nondifferent; there is no difference between Them. The only difference is that Gaurahari is vipralambha rasavigraha, searching for Krishna, and Radha-Krishna are sambhogarasavigraha. Attainment of Vraja is possible only by serving Sri Gaurahari. The process of bhajana demonstrated by Mahaprabhu is described in the Twentieth Chapter of Sri Caitanya-caritamrta.

Gaurasundara's mercy is unlimited and Krsnacandra's sweetness is unique. That is why Gaura is addressed as madhurya vigraha. Know for certain that there is no such thing as more or less as far as these two personalities are concerned. Taking shelter of Gaura's lotus feet and serving Krishna are one and the same thing. Both of them are supremely enchanting. Lord Gauranga is the combined form of Radha and Krishna and so He is not less or more than Krishna.

By chanting the holy names of Krishna, the living entities achieve Supreme benefit. The holy name is nondifferent from the Supreme Lord Himself. You should study Sri Caitanya-caritamrita very carefully. Sri Narottama dasa Thakura has written, gora pahun na bhajiya mainu, adhane yatana kari dha- na teyaginu, that "I have spoiled my life by not worshiping the lotus feet of Gauranga. I have

given up real wealth for hankering after worthless things.” Keep all these prayers inside your heart and constantly chant the holy names of Krishna. Then no material miseries will cause you any harm.

5. Realization of the truth about Gaura and Krishna by the power of chanting the holy names.

(Sridhama Mayapura, Nadia, September 12, 1915)

During Caturmasya you should avoid milk during the month of Asvina. Urad dal, betel leaf, pui sak, and other non-vegetarian foods should be avoided during the month of Karttika. The devotees of Hari never eat non-vegetarian foods, like fish, meat, and so on. There are strict rules and regulations for following the vow of caturmasya, but their aim is to properly serve Hari. These topics will be gradually discussed in the Sajjana-tofani magazine. If one has less taste for chanting the holy names then by faithfully and offenselessely chanting the holy names one gradually realizes that the holy name and the Supreme Lord Gaurakrishna, are one.

Sri Gaurahari and Sri Radha-Krishna are the same. There is no difference between the two. He who is Gaura is also Krishna. When you gradually come in contact with Them, They will help you realize this. There is no comparison to Sri Gaurasundara’s compassion, and there is no limit to Sri Krishnacandra’s sweetness.

6. Chanting the holy names alone is devotional service.

(Sridhama Mayapura, Nadia, November 4, 1915)

Simply by reading about glorification of the Supreme Lord and the devotees, all our needs will be fulfilled. Do not be impatient for the result, but rather always chant the holy names of Krishna with patience and tolerance. The Supreme Lord will certainly not sit quietly. According to the degree of one’s sadhana, Sri Gaurahari certainly awards one auspicious results. Service to Hari is called bhakti. You will realize that chanting of the names of Krishna is in itself bhakti. You may touch your chanting beads to the lotus feet of Sri Gaurasundara within your mind and chant the holy names of Krishna on those beads.

7. The duties of an honest householder.

It is the duty of every devotee to visit Sri Mayapura and have the darsana of

Mahaprabhu at least once in a year. During Mahaprabhu's manifested pastimes, devotees used to go and see Him at Nilacala once each year.

8. Pseudo five-god worship and pure devotional service.

(Sri Dhama Mayapura, Nadia, June 10, 1916)

One should study Sri Caitanya-caritamrta with deep understanding and chant the holy names of Hari without offenses. The name Sadasiva refers to Mahavisnu's incarnation. Those who worship five gods cannot be called Vaisnavas. Nondevotees consider the demigods to be equal to the Supreme Lord and so they are not Vaisnavas , they are Mayavadis. The Supreme Lord is only one, but the demigods are many. The non-devotees worship demigods like Kali, Durga, and Gapesha as independent Supreme Lords, and that is why they are avaisnavas. Bhagavad-gita gives the prime evidence for this. To call a non-Vaisnava a Vaishnavais an offense. To think that anyone and everyone as a Vaisnava is also an offense.

One should not worship or offer obeisances to the demigods and goddesses, considering them to be independent Supreme Lords. However, there is no fault in respecting the demigods' and goddesses' eternal forms as servants of the Supreme Lord. Since those who call non-vaisnavas "Vaisnavas" and worship the demigods and goddesses as independent Supreme Lords lack intensity and undivided attention, they cannot be called devotees. You should give up such bad association in your mind and read Upadesamrta. Then Krishna will surely bless you. Those who cultivate mixed varieties of religious principles cannot serve the Supreme Lord.

9. The way of attaining liberation from the cycle of birth and death.

(Sri Bhagavata Press, Krishnanagar Nadia, August 25, 1916)

Only by serving the Supreme Lord, the spiritual master, and the Vaisnavas can the living entities become liberated from material existence; otherwise, the spirit of enjoyment devours them. Always chant the holy names of Hari with faith. Regularly study Upadesamrta, Caitanya-caritamrta, and so on, and try to understand their purports. The Supreme Lord is very merciful and so He will certainly bestow His mercy upon you some day.

10. A fallen devotee and the nature of a devotee.

(Sri Bhagavata Press, Krishnanagar, Nadia, October 11, 1916)

When the independent living entities commit offenses at the lotus feet of Lord Krishna, they degrade themselves. You should all constantly chant the holy names of Krishna. Study the devotional literature without any offense. Let many people become happy by seeing your ideal lifestyle. Just because a devotee has fallen into the hands of maya does not mean that we will give up our service to Lord Hari. In some futue lifetime, that fallen devotee will achieve benefit, though there may not be any hope for him in this life. Such devotees may even leave us in a cruel manner. Do not become afraid by seeing this type of misfortune. Foolish people will criticize us for these falldowns. Nonetheless, you should fearlessly chant the holy names of Hari and thereby pass the test of maya . Even if you lack faith, go on constantly chanting the holy names with utmost care.

11. The ritual of offering oblations to the forefathers at Gaya, and service to Lord Hari.

(Sri Bhagavata Press, Krishnanagar, Nadia, December 17, 1916)

You should completely give up the association of Mayavadis , materialistic followers of Goddess Durga, and karmis . The forefathers of that family in which a devotee takes birth attain special benefit so that their lives become successful. There is no need to pray for them separately. There is no need to see the lotus feet of Lord Vis nu at Gaya with a fruitive and enjoyment-prone mentality. Such a show of external pomp has been condemned by Srimad -Bhagavatam in verses like *vaitanike mahati karmarni yujyamanah.*

prayena veda tad idam na mahajano 'yam

devya vimohita-matir bata mayayalam

trayyam jadi-krta-matir madhu-puspitayam

vaitanike mahati karmani yujyamanah

Because they are bewildered by the illusory energy of the Supreme Personality of Godhead, Yajnavalkya and Jaimini and other compilers of religious scriptures cannot know the secret, confidential religious system of the twelve mahajanas. They cannot understand the transcendental value of performing devotional service or chanting the Hare Krishna mantra. Because their minds are attracted to the ritualistic ceremonies mentioned In the Vedas—especially the Yajur Veda,

Sama Veda, andR Veda—their

intelligence has become dull. Thus they are busy collecting the ingredients for ritualistic ceremonies that yield only temporary benefits, such as elevation to Svargaloka for material happiness. They are not attracted to the sankirtana movement; instead, they are interested in dharma, artha, kama, and moksa. (Srimad -Bhagavatam 6.3.25)

12. Chanting the holy names in the association of devotees.

(Sri Bhagavata Press, Krishnanagar, Nadia. January 2, 1918)

We are sorry for Sri's pathetic condition due to his previous misdeeds. Sva-karmaphala bhuk puman, "Every person is subject to enjoying the fruits of his karma." Therefore, in some lifetime he will achieve benefit. Meanwhile, you should give up his bad association even in your mind and chant the holy names of the Supreme Lord without offenses. Regularly read Sri Caitanya-caritamrta.

13. Dreaming of a person full of anarthas, and the real form of worship.

(Calcutta, February 16, 1916)

In this world of aversion and disappointment, I feel satiation by the mercy of Lord Krishna. You should not associate with anyone other than Lord Krishna, or His devotees. The association of Lord Krishna and His devotees is eternal, auspicious, and relishable. By bad association, or by anything other than Krishna , we really invite trouble. Therefore you should not entertain thoughts of anything that is not Krishna or Krishna-bhakti.

Dreams are false. They are manifestations of the enjoyment of one's thoughts, and they are the results of one's previous bad association. Therefore just throw away those things from the heart.

divyam jnanam yato dadyat kuryat papasya sanksayam

tasmat dikseti sa prokta desikais tattva-kovidaih

Diksa is the process by which one can awaken his transcendental knowledge and vanquish all reactions caused by sinful activity. A person expert in the study of the revealed scriptures knows this process as diksa.

My advice is that if one discusses spiritual subject matters with a person who is

entangled in the tight network of material enjoyment, he becomes contaminated by the spirit of material enjoyment. Every person who desires his own welfare must always remember this verse composed by Mahaprabhu Himself:

niskincanasya bhagavad-bhajanonmukhasya

param param jigamisor bhava-sagarasya

sandarsanam visayinam atha yositam ca

ha hanta hanta visa-bhaksanato 'py asadhu

Greatly lamenting, the Lord informed Sarvabhauma Bhattacarya, "Alas, for a person who is seriously desiring to cross the material ocean and engage in the transcendental loving service of the Lord without material motives, seeing a materialist engaged in sense gratification or seeing a woman who is similarly interested is more aborn inable than willingly drinking poison." (Sri Caitanya-candrodaya-nataka 8.23, quoted in Sri Caitanya-caritamrta, Madhya 11.8)

Discussing mundane subject matters with materialists encourages bad association. As a result, one is sure to face aversion to Krishna during his sleep. Giving too much respect to conditional life in this world and adoring it as if it were one's spiritual master—this in itself is aversion to Lord Hari. Give up all such things and have faith in the words of saintly persons. Then all desires for sense gratification that are sitting in the core of your heart will be eradicated. As long as you hanker after things that are not related to Krishna, the material conception and the spirit of enjoyment will continue inflicting miseries upon you. If someone chants the holy names offenselessly then you should know that he had already finished his business of enjoying the fruits of his karma in his previous life.

One becomes interested in chanting the holy names as a result of diksa, or spiritual initiation. If you are a servant of Lord Hari and are free from the bondage of fruitive activities, why do you need external rituals, like diksa? Haven't you chanted the holy name of Hari even once? Then again, while destroying the fruits of your karma by following the basic rules and regulation of devotional service, are you again getting involved in the propensity to enjoy the fruits of your karma?

As long as a living entity remains foolish, he develops a propensity for fruitive activities, thinks himself to be afflicted by poverty, and again welcomes the spirit

of endeavoring to become rich. The liberated servants of Hari chant the holy names of Hari. Since the conditioned souls do not understand the service of Lord Hari, they create sectarianism by being elevationists. Why should a person like you, who is inclined to chanting the holy names, be worried about that?

Lord Krishna is never attained by bad association. Simply by association with saintly persons while giving up bad association one certainly attains the lotus feet of Hari. One should always spend time associating with devotees and serving them.

Why do you see visible material enjoyment in the same way as the non-devotees see it? If you simply see all material objects as related to Krishna and meant for His pleasure then they will not cause you any harm. On the other hand, if you see the distress or happiness of a devotee as being mundane, you are deceived, because you have failed to see it properly. If you consider the things that are related to Lord Hari to be meant for your enjoyment then your attachment for them will be very strong and you will surely seek material happiness. Obtaining material happiness is not love for Krishna. The pastimes of Krishna are not mundane; they are transcendental. In other words, they are not under the jurisdiction of any material conception.

As long as one proudly thinks himself to be the seer, director, enjoyer, or knower in the material world, he will continue to see all objects and endeavors related to Lord Hari as material. Following in the footsteps of the Vaisnavas, you should consider this visible world to be paraphernalia for Hari's service and thus become inclined toward His devotional service. Know that your body, speech, and mind are to be engaged in the service of Hari. Our real duty is to engage all endeavors for the pleasure of Krishna. The son of the King of Vraja, who is one without a second, as well as His servants, are not products of matter. They are not subject matters for mundane sense perception. When one is inclined toward the service of the Supreme Lord then in his spiritual realization he sees Lord Krishna and His devotees as the objects of service.

14. Test by the Supreme Lord.

(Krishnanagar, March 11, 1918)

Sri Gaurasundara tests us in various ways by putting us into difficulties and different kinds of association. It depends on the good fortune of the living entities for them to pass those tests. As the indwelling Supersoul, Sri Gaura-hari has revealed the eternal truth in the hearts of the living entities out of His

causeless mercy. Those who have taken shelter at the lotus feet of Lord Hari and the spiritual master never trust the illusory words of misguided people. Only unfortunate people become bewildered by hearing deceitful words. One need not worry about that.

Always read Sri Caitanya-caritamrta and hear its unbiased explanation from Vaisnavas who know its actual meaning. Our only hope is Mahaprabhu's lotus feet.

15. Glorification of Lord Hari is the root of all.

(Sri Mayapura, April 6, 1918)

I have received your long letter. I was very busy with various works during the festival. I was constantly speaking or hearing discussions of Hari. You could have heard them also. If you had something to ask, you could have done that when there were no crowds. I never become upset or disturbed by anyone. There is no reason for me to be angry with you. You left for Calcutta in hurry. I did not stop you because you may have had some work. You all have come here by spending so much money and taking so much trouble, and I have no complaint about that. Serve the holy names of Hari with utmost faith and then everything will be successful.

16. Blasphemy of others should be rejected.

(Sri Bhagavata Press, Krishnanagar, Nadia, June 2, 1918)

It is better not to talk about people belonging to useless, unauthourised sampradayas. You should continue chanting the holy names of Hari without offense, avoid bad association, and read Sri Caitanya-caritamrta, Prarthana, Kalyana Kalpataru, and Prema-bhakti-candrika. This will certainly benefit you.

17. What is bad association?

(Krishnanagar, September 16, 1918)

Read Sri Sajjana-tos ani magazine with special care. By reading it repeatedly you will come to understand the subject matter. It is better if you no longer converse with nondevotees. By chanting the holy names of Krishna, all kinds of bad association will authomatically vanish, like the fog during daytime. Karmis, jnanis, Mayavadis, and anyabhilasis are all bad association.

Day by day, the Mayavadis are introducing themselves as Vaisnavas! Previously, only some foolish and wretched people without character would advertise themselves as Vaisnavas, but now a few Mayavadis are ostentatiously introducing themselves as Vaisnavas! While driving away these Mayavadis by the order of Sri Svarupa Goswami , if we chant the holy names of Hari in the company of devotees then Lord Gaurahari will bestow His mercy upon us.

18. Devotional service mixed with karma versus unalloyed devotional service.

(Sri Caitanya Matha, July 4, 1919)

Sriman Mahaprabhu does not appear in this world every Kali-yuga. He comes only in the Kali-yuga which occurs during the twenty-eighth cycle of the four y и gas. He is not simply a yugavatara. The reading of Prema-bhakti-candrika, which says, kama krsna karmarpane, is correct. It means that one's desires should be employed in the service of Krishna. The yat karosi verse of Bhagavad-gita is an example of devotional service mixed with karma. It is not so with kama krsna karmarpane. The enjoyer of the fruits of karma is the living entity, and to engage all activities for the service of Hari is the devotee's unalloyed devotional service.

19. Every householder should faithfully engage in Deity worship.

(Sri Caitanya Matha, Sridhama Mayapura, May 20, 1920)

It is the duty of householders to worship the deity of the Supreme Lord with faith and devotion. A householder who has taken complete shelter of the holy names, having realized his relationship with the Supreme Lord, respects deity worshipers. Those who avoid worshiping the deity just to save money incur the sin known as vittasathya, or miserliness. Householders with aborn inable characters and restless minds must engage in deity worship.

20. The mentality of an attached householder and the instructions of the acarya . An instruction to a householder whose son recently took sannyasa.

(Sri Gaudiya Matha, Ultadanga Junction Road, Calcutta, January 4, 1922)

I was a little surprised to read your letter. We always reply to everyone's letters, but since it is the scriptural injunction to remain silent when addressed by extremely angry persons, and those who are opposed to devotional service, we

are sometimes compelled to follow such injunctions. You have advised that a devotee should forever remain confined in family life. However, you have failed to realize that a godless, materialistic household life is compared to hell. One should devote one's self to always worshiping Lord Hari up until the last day of his life.

You are learned and well-versed in sastra, and so you certainly know what Srimad -Bhagavatam (6.3.21) has said:

tan anayadhvam asato vimukhan mukunda-

padaravinda-makaranda-rasad ajasram

niskihcanaih paramahamsa-kulair asangair

justad grhe niraya-vartmani baddha-trsnan

Paramahamsas are exalted persons who have no taste for material enjoyment and who drink the honey of the Lord's lotus feet. My dear servants, bring to me for punishment only persons who are averse to the taste of that honey, who do not associate with paramahamsas and who are attached to family life and worldly enjoyment, which form the path to hell.

This verse was spoken by Yamaraja regarding the kinds of people his messengers should bring before him for punishment. He gave this order to his followers when they went to bring Ajamila and returned disappointed so that they complained to their master, Yama, about the Vaisnavas . Therefore, according to your request, we did not feel it reasonable to help send your son to the abode of Yamaraja to be punished. While desiring everyone's eternal benefit with utmost affection, we could not accept your idea of justice.

We cannot see the value of the belief and words of those who are disinterested in reestablishing Sriman Mahaprabhu's philosophy and its practical applications. We think that very soon the most distinguished and learned people of the world will be able to understand Vaisnava dharma, or the living entities' eternal constitutional duties, which are the essence of the Vedas.

Thus, even if the whole world unjustly opposes the Supreme Lord, the practice of eternal religion will remain uninterrupted, and as such there will be no harm whatsoever for Sri Caitanya Matha. Even if all the brute, worldly forces stand in opposition, a tridandi sannyasi will not be disturbed. If you have any doubt about this you may read the twentieth chapter of the Eleventh Canto of Srimad -

Bhagavatam with special attention so you will forever give up all unfair endeavors to harass a tridandi sannyasi. Even if the envious and atheistic Hindu society profusely harasses a tridandi, he will not feel disturbed, nor will he protest the oppressor's mischief, because a tridandi tolerates whatever adverse condition comes his way. Simply by following even the shadow of a tridandi many persons have become similarly prepared to tolerate all kinds of pains without any reservation.

Tridandi sannyasi Sri Ramanujacarya had once protected the Vaisnava society from the clutches of the Hindu society that was opposed to the propagation of Vaisnavism. Today again, by your good fortune, accumulated since many births, a great personality who has taken birth as your son has come forward for the heroic act of saving Vaisnava society. Do not stop him. Pray to your worshipable Lord for the tridandi svami's progressive excellence and glory. Please do not compel him to eat his own vomit. This is the request of this poor beggar.

The Supreme Lord has given you many more qualified sons, so if only one son has taken up a path that will eventually deliver your seven generations, you should never try to make that path thorny. Today one hundred generations has become successful, because today a jewel-like son in your family has been addressed as mahapurusa.

You are a learned person and so you must know the scriptural evidence, the smarta Bhattacarya Raghunandan has quoted in the Ekadasi tattva.

devata pratimam drstva yatinacaiva tridandinam

namaskaram na kuryaccet upavasena suddhati

"You are the father, but still you should offer obeisance to your sannyasi son, otherwise you will have to purify yourself of that fault by observing a fast for one full day."

But the matter of regret is that in this case you have become eager to harass such a tridandi. We hope that a day will come when all the people of your country will be able to understand the glories of a tridandi. Although this inauspicious world has emanated from the lotus feet of the auspicious Supreme Lord, His lotus feet alone are the ultimate shelter of the inhabitants of this miserable material world. Therefore kindly do not instigate the world against the tridandi Vaisnavas. The day the residents of your country understand your son's compassion, they will give up their evil mentality that could lead them to hell and will beg to also

become tridandis.

Your softhearted son has accepted tridanda sannyasa at a more mature age than Sriman Mahaprabhu Caitanyadeva did. Sri Caitanyadeva kept His mother, who had no shelter, who was afflicted by separation from her first son, who was very old, who had only one son to look after her, who had no money, and who had no guardian, as a witness to watch the constant flow of tears of His young and ever-weeping wife and thus He left home to search for Lord Krishna by accepting the renounced order of life. But your softhearted son is not so cruel. He has accepted the renounced order of life while keeping his mother under the care and responsibility of an accomplished, learned, and financially stable person like you, and his wife engaged in serving his mother.

When Sri Gaurasundara left home, he did not keep His brother or any other male guardian, or anyone else to look after His mother and wife. But your son has left his mother, His Janaka-like father, His Ramacandra-like two brothers, and His former wife at home under the care of His well-to-do father-in-law, and thus has taken up the path of renunciation. I don't understand why the educated people of your society feel sad about this. As a learned and experienced person,

you know the Vedic mantras in which there is provision for flexibility regarding the time for accepting sannyasa. You yourself have not taken sannyasa, so the softness or hardness of your son will depend on your consideration. Still, the fact is that your son has accepted the sannyasa order of life. Whether he is soft like a flower or hard like a thunderbolt—this consideration depends upon the recipient of the sannyasa order. There must have been some discussion about this for some time between the giver of sannyasa and the recipient of sannyasa. It was not the result of a sudden indiscretion. It is understood from the sannyasa mantra that the giver of sannyasa is supposed to refuse the request of the recipient of sannyasa three times.

If a person is able to display firm determination by ignoring the three refusals then he is awarded a loin cloth and cadara, or Vedic yogapatta, to replace his sign of severe renunciation in the form of nakedness. Otherwise, a sannyasi is enjoined not to wear any cloth. At the time of taking sannyasa, a viraja fire sacrifice, eight kinds of sraddhas, and his own sraddha ceremony have already been performed. Therefore a sannyasi is not liable for any type of debt whatsoever towards his former father's and mother's families. By the acceptance of sannyasa, five kinds of debts have already been liquidated. If this were not the fact then the relatives of a sannyasi could demand and get compensation from

him by petitioning the royal court.

A sannyasi can never commit a criminal offense. Those who disregard a sannyasi with an intention to harass him will never achieve any benefit. No one escapes the result of committing unnecessary offenses at the feet of an exalted personality. Your son has accepted sannyasa. The giver of sannyasa has not accepted sannyasa on that day. I cannot understand how a person can award sannyasa or induce another person to take sannyasa. If I would not have approved of his sannyasa then according to sastra, he would have had to go to the forest to live a naked life, or else he would have been punished by the government for being publicly naked.

The bestower of sannyasa only awards the appropriate dress, stick, and waterpot to an otherwise naked sannyasi . In other words, the sannyasa guru helps him give up his severe form of renunciation and imparts to him the teachings of yukta-vairagya, which is favorable for worshiping Lord Hari. Attached householders who are opposed to this system suffer a hellish life. It is not approved by sastra that a parent maintain hostility towards a son. Only those whose envious mentality is prominent consider their well-wisher to be an enemy.

The statement that “a sannyasi will take permission from his former father and mother” is never accepted by the Vedic literature. Even if the parents do give permission to someone to take sannyasa, since they themselves are not taking sannyasa, it is impossible for them to give protection to the sannyasi . It is not in the control of the parents to protect their sannydsl son from the threefold material miseries. When the Yamadutas take a son to the abode of Yamaraja by pulling him by the hair, the parents are unable to quarrel with the lord of death. No learned scholar will be able to prove your brand new siddhanta by quoting from the Vedic literature or Puranas. This imaginary, concocted religion that leads one to hell is never respected in the society of learned scholars. Your hearing of such topics is just another kind of disregard for an exalted personality.

What Sriman Mahaprabhu has said to Sri Raghunatha dasa Goswamiis written in the Sri Caitanya-caritamrta as follows:

suni' tusta hana prabhu kahite lagila

"bhala kaila, vairagira dharma acarila

When Sri Caitanya Mahaprabhu heard this, He was greatly satisfied. “Raghunatha dasa has done well,” He said. “He has acted suitably for a person in

the renounced order.” (Sri Caitanya-caritamrta, Antya 6.222)

gramya-katha na sunibe, gramya-varta na kahibe

bhala na khaibe ara bhala na paribe

“Do not talk like people in general or hear what they say. You should not eat very palatable food, nor should you dress very nicely."

(Sri Caitanya-caritamrta, Antya 6.236)

se chala se-kale krsna sphurabe tomare

krsna-krpa yanre, tare ke rakhite pare

“What kind of means you will have to use at that time will be revealed by Krishna. If one has Krishna’s mercy, no one can check him.”

(Sri Caitanya-caritamrta, Madhya 16.241)

The constitutional position of a living entity is that he is a Vaishnava. When he gives up service to Hari due to material desires, he harbors a desire for worldly happiness. Being averse to the Lord’s service, the living entity receives a sinful gross body by the combined effort of his parents. Thus he becomes the object of his parents’ enjoyment.

If a living entity undergoes the ten purificatory rituals then all the sins of his gross body become diminished and he becomes a brahmana. At that time, by serving the lotus feet of Lord Hari, he again revives his position as a Vaishnava. Godless living entities, as a result of their karma, put on gross and subtle coverings, take birth in different species of life according to their desires, and in different lives receive different fathers, mothers, grandfathers, grandmothers, and so on. When a living entity gives up his present body then all relationships with those fathers and mothers are severed.

One can keep a relationship with his father and mother only as long as he is alive. At the time of residing at the gurukula, keeping a relationship with one’s parents depends upon the will of the acarya . What to speak of this, even greeting or paying respects to one’s parents requires the acarya’s approval.

Considering the qualifications of those who are desirous of enjoying the fruits of karma, and who have no information about the eternal Absolute Truth because of their fruitive mentality, there are verses like pita svargah pita dharmah in the

sastra. That is religion for worldly people. Such fruitive workers can never take shelter of a self-realized soul. These religious principles are meant for those who consider their body and mind as their self. On the platform of spiritual life, they are completely useless.

Your consideration of the matter and a tridandi sannyasis consideration are not the same. For example, a textbook for an M.A. student is not the same as a textbook for a primary class student. There are distinctions regarding dharma, according to the differences in qualifications. The topics of the fourth asrama, or the sannyasa asrama, cannot be understood as long as one is attached to gross family life. In the ascertainment of dharma for foolish sense enjoyers, verses like pita svargah have significance. But in the society of those who are wise, or in other words, who are devotees, the value of such an insignificant dharma is like that of a useless dark cowrie-shell.

You have written that from grhastha life, one becomes a brahmacari and not a sannyasi . But that is the statement of a lady's sastra. In the Vedas, or literature in pursuance of the Vedas, it is stated that from brahmacari life one becomes a grhastha, and from grhastha life one becomes a sannyasi . Therefore it is totally correct that your son has accepted sannyasa from the position of grhastha life. Even in vanaprastha life, one is forbidden to go back home. Your qualified son has directly taken sannyasa without first accepting the vanaprastha order. Perhaps his intention was that at the time of initiation he had accepted the vanaprastha-asrama. To worship Lord Hari in the vanaprastha-asrama, one need not serve his wife like an ordinary householder.

You have written, "He who was a grhastha two days ago cannot become a sannyasi two days later." In this regard, let me cite a few traditional incidents. Jayatirtha Muni was the commander-in-chief of the army in his former asrama. But soon after he rode on the back of his horse, crossed a river, and met his spiritual master, Aksobhya Tirtha, he became renowned as the topmost sannyasi .

Jayatirtha. He was the tenth former spiritual master in the line of Sri Caitanya-deva from Sri Madhva.

You must have heard the name of Krsnacandra Singh, who was well-known as Lala Babu. The moment he heard the word bela gela, or time is running out. he left all the wealth and assets of his Paikpada house and became a medicant beggar in the forest of Vrindavana.

King Khatvanga attained the supreme destination within forty-eight minutes, Acarya Sankara at the age of nine, Acarya Purpaprajna Madhvamuni at the age of twelve, and Acarya Ramanuja, even before seeing the face of his son, accepted the renounced order of life directly from the brahmacari asrama. Acarya Sakyasimha, soon after seeing the face of his newborn son, and Sri Caitanyadeva at the age of twenty-four, directly accepted sannyasa from grhastha life without entering the vanaprastha-asrama. In all these cases, the relatives of these illustrious personalities tried to trouble them in various ways, but ultimately failed.

There is no proper or improper time for accepting sannyasa. When you are not aware of your own mental condition then how could you assume the role of the Supersoul by understanding the mental condition of your son? This we could not understand. Your process of understanding is based on the ascending, or inductive, process. By such an external endeavor, the truth cannot be ascertained. This kind of inquiry is full of ignorance, and thus defective.

Nowadays, even within our experience, we have found that some people realize the truth and develop detachment despite being greatly harassed by their relatives. Now that your son has become freed from such entanglements, his glories are like those of Siva and Brahma, and thus are a suitable subject matter for discussion. Such a dear relative has left you, thinking of you as another obstacle on the path of spiritual life. You should happily live in your family life while being honored by his glories. That will enable you to achieve benefit, life afterlife.

You have written that your son has not become mature enough to renounce, like Sri Caitanyadeva. How do you know this? The senses with which you are unable to recognize a Vaishnava are certainly defective.

The day your son will be unable to protect his sannyasa order of life, you will get him back. It is not proper for pious people like you to cause his downfall beforehand. This is our natural guess.

Your young son has become fully mature, in other words, his wisdom teeth have come out. There is no difference of opinion in this matter. There is no law that can put an impediment on the path of one’s independence. It was you who, instead of discussing religion, were sending him to the house of Yamaraja by misguiding him from the path of religion and showing him an unauthorized path. You were inspiring him to enter a miserable family life, which is a more severe

form of vow than the severe vow one takes to worship Hari, because it instills a great fear in one's mind. Your attempt was not proper. After his sannyasa his former wife can peacefully stay in your good house and freely engage in activities that are beneficial for both this life and the next.

Your son is an especially pure hearted soul. That is why, out of compassion, he has given his good wife an opportunity to advance on the path of pure religion. Attached householders invariably create havoc by trying to dominate the eternal servants and maidservants of the Supreme Lord. They engage their subordinates in useless work, treating them like bulls whose noses have been pierced.

Those who are sharply intelligent and pure in heart, and who know the principles of eternal religion, will never agree with you. Those who think that the devotees have brainwashed your son are themselves fools, or cows, or asses, in the vision of transcendentalists, like Vyasadeva. All of you should discuss your son's pure spiritual life. If you do so, you will surely attain auspiciousness, and you will not have to suffer miseries in this world by encouraging foolishness.

We will publish these matters in the current newspaper. So that your reputation as a religious-minded person may not be hampered, we wish to remain neutral about your behavior, dealings, and attack on a religious society. We do not want to simply ignore you, and we also do not wish to tarnish your reputation by publicly exposing your aversion to the scriptural injunctions. Still, for the benefit of people in general, and to open the eyes of ignorant people, these topics must be publicized.

Had your son not accepted sannyasa the divine eyes of all of you would have remained forever closed. By seeing his compassion, our service propensity is increasing day by day.

Your son has duly accepted Vedic tridandi sannyasa as approved by sastra. As a result, the face of the entire Hindu society has become brightened. That godless Hindu society, which thinks that you have been trampled underfoot, is unfit to be called "Hindu" by learned scholars. Varnasrama-dharma is the life and soul of Hindu dharma, and since a long time, that varnasrama-dharma has been perverted and is now almost extinct. That is why your son has attempted to reestablish a society in which all four varnas function smoothly.

Your son is not an immature child. He is well-versed in sastra and possesses good character. Those who find faults in his activities are certainly envious of Hindu dharma and are a disgrace to the society. Your son will uplift them by his

good character. He has studied Bhagavad-gita (3.21), wherein it is said:

yad yad acarati sresthastat tad evetaro janah

sa yat pramanam kurute lokas tad anuvartate

"Whatever action a great man performs, common men follow. And whatever standards he sets by exemplary acts, all the world pursues."

As the spiritual master of varnasrama-dharma, your son's behavior and dealings should be followed by all brahmanas without any argument, as well as by the members of the other three dhramas. If they refuse to follow his example. then the real Hindu society will reject such cheaters, considering them to be violators of social etiquette. If any sin enters society, the social workers are responsible. If the greatest socialist, in the person of your son, does not lead society by his own example, then the principles of varnashrama will remain forever degraded. And if by the instructions of your son, the perverted ideas of society are eradicated, then the benefit the Hindu society will get in the future is immeasurable.

Those who are unable to understand the magnanimous nature of an exalted personality's character will not achieve any benefit, life after life, and will fall down from their respectable positions in society. We could all keep an account of how many fallen servants of a spiritual master are going to hell by disregarding his mercy, although until today we have not come across any such news from anyone.

You are a learned scholar and a respectable person. Perhaps you are familiar with the other learned scholars of Bengal and the rest of India. If you discuss the matter with them, you will come to know that a sannyasi has no right to go back to his previous dharma, and that those who request him to do so do not understand Hindu dharma. Therefore, may such an unreasonable and irreligious proposal to a sannyasi not come from your community.

If your son lives away from home, there will be prosperity in your family and your spiritual life will also be enhanced. If he falls down by not following his dharma then the Hindu community will ostracize you and drive you out of their society. These basic things can be learned in the primary school of spiritual education. But you may not get this information from sudra-type teachers within a sudra society devoid of scriptural knowledge. You may inquire about these things at Kasi or Kanchipuram. Unfortunate Bengal is suffering from the disease of godlessness and lack of scriptural knowledge. To liberate it from such a

situation this exalted personality has appeared in your family.

We can never approve of your request. We are unable to mercilessly permit anyone to enter the dark well of family life. If you want to receive his mercy, you too will have to take sannyasa And to collect the paraphernalia for accepting sannyasa one needs great courage and good fortune, accumulated during previous lifetimes. We think that the subject matter mentioned in the last part of your letter is utterly laughable.

Those who hatch a conspiracy to trouble your son will themselves be punished by the wrath of providence. God helps those who are honest, sincere, and saintly. Therefore our humble request at the feet of those who want to conspire against your son is that they cultivate devotion at the lotus feet of the Supreme Lord. That will make their lives auspicious. We are sorry and surprised to know that those who imagine that your son will spend the rest of his life in the prison of family life will themselves be subjected to live in the prison of family life forever. Your son has become freed for good from the prison of family life. And we firmly believe that Krishna will never again put him in the prison of family life. Those who are faithful and devoted never face obstacles or inauspiciousness. Only those who desire material enjoyment and liberation face inauspiciousness in life. We conclude our reply to your letter by offering this verse from Srimad-Bhagavatam for your consideration.

tatha na te madhava tavakah kvacid

bhrasyanti margat tvayi baddha-sauhrdah

tvayabhigupta vicaranti nirbhaya

vinayakanikapa-murdhasu prabho

O Madhava, Supreme Personality of Godhead, Lord of the goddess of fortune, if devotees completely in love with You sometimes fall from the path of devotion, they do not fall like nondevotees, for You still protect them. Thus they fearlessly traverse the heads of their opponents and continue to progress in devotional service. (Srimad -Bhagavatam 10.2.33)

21. A sense enjoyer's attachment for wealth, a renunciate's detachment from wealth, and a devotee’s proper utilization of wealth.

(Sri Gaudiya Matha , Calcutta, March 29, 1926)

Duplicity, or cheating, is never favorable for completing the expedition to the kingdom of God. I read in a verse of Srimad -Bhagavatam that the human form of life is meant for spiritual cultivation to attain the ultimate goal of life.

My dear brother, when you came to us in the Bhakti Bhavan in your childhood, you might have seen this verse written on the wall:

labdhva su-durlabham idam bahu-sambhavante

manusyam artha-dam anityam apiha dhirah

turnam yateta na pated anu-mrtyu yavan

nihsreyasaya visayah khalu sarvatah syat

After many, many births and deaths, one achieves the rare human form of life, which, although temporary, affords one the opportunity to attain the highest perfection. Thus a sober human being should quickly endeavor for the ultimate perfection of life as long as his body, which is always subject to death, has not fallen down and died. After all, sense gratification is available even in the most aborn inable species of life, whereas Krishna consciousness is possible only for a human being. (Srimad -Bhagavatam 11.9.29)

You knew from before that the human form is an opportunity to achieve the ultimate goal of life. We both have the human form of life. It is my and your interest to hanker after the eternal need of the living entities. Why then did you become so greedy for material wealth for the purpose of satisfying mundane sahajiyas? I have been wandering about since my birth for the attainment of the goal of life about which you have been deceived for the last twelve years. I did not feel any need to hanker after sense gratification, which is the aim of your life and wealth. I never felt any need to accumulate wealth to mitigate my hunger, to maintain my wife and children, or to supply fuel for my illicit desires. I have never made any endeavor for material wealth like you.

Lord Krishna has never pul me into any sort of difficulty or anxiety regarding filling my belly, like He has you. I only try to earn that much wealth with which 1 can engage in the service of Lord Vis nu, and with which I can keep my sinful body healthy just to serve Lord Hari. Apart from that, I never tried to earn any wealth whatsoever. Even today, I am not greedy for anyone’s wealth. I am not greedy for perishable material wealth like you.

Please bless me so that I can remain greedy for eternal wealth, birth after birth. I

wish that even my greatest enemy would not have greed for enjoyable wealth. May I not have any desire other than to pray for the benefit of my greatest enemy. Bless me that I may not see in the last days of my life the face of atheists who are greedy for wealth for the purpose of enjoying profit, adoration, distinction, gold, and women.

That's all for today. Think for awhile after reading this letter. Read the twenty-third chapter of the Eleventh Canto of Srimad-Bhagavatam with care and attention. Then your greed for money will diminish.

22. The intentions of Bhaktivinoda, and impediments to those intentions.

(Sri Gaudiya Matha, Calcutta, April 1, 1926)

Srimad Bhaktivinoda Thakura Mahasaya had clearly predicted in my presence at Bhakti Bhavan one evening in the beginning of the month of Vaisakha of 1321 Bengali era that in due course of time the poisonous seed of one of the unauthorized sampradayas known as Ativadi would spread among you, and that the hollow of your tree-like heart would become a residence for wild, ferocious animals, such as snakes, that would bite devotional service. I am very unfortunate, because at that time I protested, saying, "They are your followers. They will never form a faction to publicly protest against the ideal example of your service to Hari. And if they do so, I will try to stop them with my very life." Because you would all feel sad, I did not disclose my promise to you until now. You had already initiated such activities since a long time by creating impediments at every step in the attempts to fulfill the transcendental desire of Srimad Thakura Bhaktivinoda. There is never any connection between an unauthorized sampradaya like yours and the pure devotional service of Sri Thakura Mahasaya. This I have always boldly declared. You have not paid any attention to my words and thus you have been misguided. The following is a list of Srimad Bhaktivinoda Thakura's intentions in his own words:

Not being able to obtain real aristocracy, people who are proud of their wealth say that the Vaisnavas have taken birth in low-class families on account of their past sinful deeds. By declaring this, they commit an offense. As a remedy, the job you have recently taken up to reestablish transcendental varnasrama-dharma is certainly real Vaisnava seva.

Due to a lack of preaching pure devotional conclusions, womanly superstitions and bad advice are being accepted as devotional service among men and women of the ativadi and sahajiya sampradayas. You should destroy all these hostile

conclusions by propogating devotional conclusions and setting your own example.

Try to start Sridhama NavadvTpa-parikrama as soon as possible. By this activity, everyone in the whole world will obtain devotional service to Krishna. Make a special endeavor so that service to Sri Mayapura will become steady and prosperous, day by day. Simply by setting up a printing press, distributing devotional literature, and establishing namahatta preaching centers, and not by solitary worship, will real service to Sri Mayapura be rendered. Do not hinder the service to Sri Mayapura, or the preaching of its glories, by trying to perform solitary worship for your personal benefit.

In my absence, your main loving service should be to Sri Mayapura. Try hard to increase that service. This is my special order to you. Wild and envious human beings can never cultivate devotional service, so never take advice from them, but avoid criticizing them as well.

1 had a hearty desire to propagate the pure devotional conclusions described in literature like Srimad-Bhagavatam, sat-sandarbhas, and Veddnta-darsana. Now take this responsibility on your shoulders. By establishing educational institutions at Sri Mayapura, that holy land will prosper.

Never try to accumulate money or knowledge for the sake of your personal enjoyment. You may do so only for the service of the Supreme Lord. Never indulge in bad association for the sake of money, or any other selfish interest.

23. For the sake of preaching, everyone should cooperate unconditionally.

(Sri Gaudiya Matha, Calcutta, June 26, 1927)

We, surrounded by enemies, are determined to engage in the service of Lord Hari and His devotees. All of us are more or less forgetful of Lord Krishna while serving the six enemies. All of you together should serve Lord Hari with unity. This is my request. Ekaki amara nahi paya bala. “I have no strength to do it alone.” Remembering this line, all of you should continue to execute kirtana-yajna, which is the goal of life. The responsibility of the leaders in charge of the execution of kirtana-yajna is to make friendship with all, and especially satisfy all the Vaishnavas, while engaging in the service of Hari.

24. The Absolute Truth is not unknown.

(Kanpur, November 18, 1927)

Although from the external point of view, the Absolute Truth appears to be unknown, it is knowable. In the consideration of avaroha, or avatara, the unknown incarnates. Inaccessible by mundane senses, He descends, but is still unknown to materialistic men. In this way He comes within the vision of the conditioned souls.

25. Material miseries and the Lord's mercy.

(Sri Purusottama Matha, Puri, May 7, 1929)

This material world is temporary—nobody has come here to live forever. When the Supreme Lord keeps one in a particular place, he should gladly stay there and accept His rewards and punishments. All types of rewards and punishments awarded by the Supreme Lord are meant for our benefit. We welcome the rewards of the Lord's external energy, maya, whereas we consider her punishments as troublesome. Since the punishments of maya are awarded so that one can obtain the Lord's mercy, the devotees do not disregard them; rather they gladly accept them as the Lord's mercy and simply tolerate them. Those who cannot understand worldly inconveniences to be the Lord's mercy ultimately fall into a state of disappointment while searching for material happiness and advancement.

Next Saturday, the twentieth day of Vaisakha, is the candana-yatra festival. During the summer, Sri Radha-Madana-mohanadeva enjoy water pastimes at Narendra-sarovara.

During this time many pilgrims visit Sri Ksetra and get respite from their various miseries, as well as the heat.

You should come to Sri Purusottama-Ksetra and become relieved of all material distress by hearing the glories of Hari. Our material miseries and scarcities will go away by participating in festivals in the association of those who serve the Supreme Lord. To always remain engaged in hearing and chanting the glories of Lord Hari is the instruction of saintly persons, scriptures, and the Supreme Lord.

We are well by the mercy of Lord Jagannatha. We are getting special opportunities to always chant the holy names of Hari. You should come to Sri Purusottama-ksetra as soon as possible and thus become freed from the clutches of worldly miseries.

26. The special characteristics of the Gaudiya Vaisnava's service to Sri Radha-Govinda.

(Sri Purusottama Matha, Puri, May 14, 1929)

I have received your card dated the twelfth of May. I have also received the money you sent the day before yesterday. I am very glad to learn that the festival of Sri Caitanya Gaudiya Matha has been completed smoothly with your help. I am just now thinking about when the deity of the Lord of our life, Sri Gaura, will be installed at Sri Caitanya Gaudiya Matha. Sri Gandharvika-Giridhari and Sri Radha-Ramanadeva of Sri Caitanya Gaudiya Matha are not the deities served by the followers of the Nimbarka sampradaya. Therefore it is absolutely necessary to have the deity of Sri Gaurasundara there.

27. Due to the absence of pure chanting of the holy names, pseudo-chanting is prominent.

(Sri Purusottama Matha, Puri, May 28, 1929)

Where there is light, there must have been darkness. Where there is piety, there must have previously been a sinful condition. If there is foolishness, there is utility in learning. Unless there is sorrow, the usefulness of happiness is not realized.

Always try to protect the purity of Sridhama Maypura so that it does not mix with the false Mayapura. Do not get entangled in material enjoyment like the sahajiyas. It is written in Caitanya-caritamrta that those who are envious

of the Vaisnavas are atheistic Hindus, and the Vaisnavas are pure Hindus. Atheistic Hindus oppose the Vaisnavas and so don't even look at them. There is no aborn inable action that atheistic Hindus cannot perform. Therefore the servants of Hari need not unnecessarily increase the number of small-time enemies. In Bangladesh, such people are called "mask rats."

The village Sri Visnupriya Palli should be established in Sridhama Mayapura. But the residence of those who are independent and have given up the shelter of Sri Visnupriya should not be in Sri Mayapura. Women devotees should engage in the service of Sri Mahaprabhu under the direction of Visnupriya. They should not be independent.

28. It is the rule to write jaya or "obeisances" at the top of the letterhead.

(Faizabad, October 21, 1929)

I hope that you are performing your bhajana in the ecstasy of chanting the holy name. According to proper etiquette, in day-to-day business, one should normally start a letter by saying, “all glories to,” or by offering obeisances at the top of the letter. It is not proper to write the maha-mantra at the top of a letter as a form of address. By doing so, the writer may feel proud of being an instructor of the maha-mantra. The mundane sahajiyas pay respect to the Vaisnavas as servitor-gods by using the words, Radhe Radhe. Poets are often seen to write various imaginary rhymes.

29. Sri Radha-kunda is not a place for those who desire profit, adoration, and distinction.

(October 25, 1929)

I understand that you are going to Radha-kunda to perform solitary worship. People who are averse to Hari and reside at Radha-kunda have gained recognition from their sympathizers and like-minded people. We should simply engage in the service of Hari while wishing such persons’ welfare. Residence in Sri Radha-kunda is only attained by the most fortunate souls. Since it is not a place of residence for a materialist enjoyer like me, it is not possible for me to reside there physically, but only mentally. Since you are most fortunate, the longing for living at Sri Radha-kunda has awoken within you.

30. How to give up the spirit of enjoyment and provincialism.

(Sri Ekayan Matha, Krishnanagar, July 13, 1930)

We have full sympathy for the way you are distributing Lord Caitanya’s mercy in Assam, especially since you have the initiation mantra and the holy names. You should always remember Sri Caitanyadeva’s teachings and understand the meaning of His statement amara ajnaya guru hana tara ei desa—to “become a spiritual master on My order and deliver this country. (Sri Caitanya-caritamrta, Madhya 7.128)” If you do this, you will not have to suffer the waves of material miseries, and Sri Caitanyadeva will give you abundant potency.

Unless devotional service to the Supreme Lord is awakened, the provincial spirit will not leave us. This we see in every society and country. To increase Gauranga’s followers and preach pure devotional service in Assam is possible only for you.

You have read the verse, niskincanasya bhagavad bhajan unmukhasya, and so try to understand its purport and always engage in the service of Lord Hari. I don't have to remind you of this. These things are clearly described in Sri Caitanya-caritamrta. As you read these instructions, you should also follow them. We read Sri Thakura Mahasaya's кama krodha chaya jane laiya phire nanasthane—that "the six enemies, such as lust and greed, take me to different places." We offer our obeisance at the feet of Sri Thakura Mahasaya. Still, our misfortune does not allow us to serve the Supreme Lord; rather it leads us to accept misconceptions. Know for certain that the mercy of the spiritual master and the Vaisnavas is our only hope.

31. Surrendering to the Supreme Lord is the only path for auspiciousness.

(Sri Ekayan Matha, Krishnanagar, July 14, 1930)

By calling out the holy names of the Supreme Lord while fixing our mind upon Him, all auspiciousness is achieved. The Supreme Lord alone is the one who awards worldly prosperity, happiness, and distress. We are maintained by Him and are surrendered unto Him. Whatever arrangements He makes for us, we should humbly accept.

32. The punishment for being envious of Vaisnavas.

(Sri Ekayan Matha, Krishnanagar, July 19, 1930)

People who are averse to Hari are naturally inclined to oppose the devotees of the Supreme Lord and are always intoxicated by their unethical, barbarian activities. The scriptural recommendation for dealing with them is pasunam lagudo yatha, or "the stick is the best remedy for taming animals." When the atheists are not checked, their animalistic propensities increase more and more

so that they behave with Vaisnavas just like animals. It is not advisable for a Vaishnava to show indifference to the atheists on the plea of being simple-minded. This indifferent attitude encourages atheism. If, at the time of an attack on a Vaisnava, one keeps quiet like a gentleman, he has to face maya's puniishment.

33. The six truths and the five truths.

(Sri Ekayan Matha, Krishnanagar, July 24, 1930)

The difference between the six tattvas mentioned in the verse, vande gurun, and

the five tattvas mentioned in the verse, paпca tattvatmakam, is the guru-tattva. Except Sri Krishna Caitanya, any one of the other four tattvas can be termed as guru-tattva. For example, Srila Vrndavana dasa Thakura's spiritual master was Sri Nityananda Prabhu, Sri Yadunandana Acaryas spiritual master was Sri Advaita Prabhu, Sri Acyutananda Prabhu's spiritual master was Sri Gadadhara Pandita Gosvami Prabhu, and all the general devotees' spiritual master was Srivasa Pandita. Sri Krishna Caitanya Mahaprabhu is the worshipable Lord of these four gurus and prabhus. Therefore there is no difference between each of the members of the panca-tattva and sat-tattva.

Guru-tattva is nondifferent from non-dual Lord Krishna, who manifested as panca-tattva, but according to the acintya bhedabheda philosophy, He is nondifferent, although He is also different. Although all the gurus have manifested from Krishna of the panca-tattva, and are thus non-different from Him, that same Krishna is the object of worship for all the other guru-tattvas, who are subordinate to Him. Although a disciple treats his spiritual master as nondifferent from Krishna, at the same time he knows that the spiritual master is the topmost worshiper of the Lord. This truth is eternal.

34 The main disease of the living entities.

(Sri Gaudiya Matha, Calcutta, September 24, 1930)

I have received your letter dated the 20-th at Prayaga, describing your physical illness. There was no harm in it, but it caused a little impediment to the hearing Hari-katha. Wherever there is Hari-katha; that is a holy place.

The holy place where there is an absence of Hari-katha does not help one to become inclined toward the Lord's association, nor does it help one to become inclined toward the Lord's service, even though it may award material happiness. We are living in poverty in the kingdom of maya, birth after birth, due to being bereft of devotional service to Krishna. Since we are bereft of the wealth of our object of service, who is the root of all living entities, our mental and physical weaknesses are increasing day by day. We are afflicted by the want of Hari-katha and so we consider the desire for material happiness to be the most enjoyable thing. Sri Rupa Goswami has said:

syat krsna-nama-caritadi-sitapy avidya-

pittopatapta-rasanasya na rocika nu

kintv adarad anudinam khalu saiva justa

svadvi kramad bhavati tad-gada-mula-hantri

The holy name, character, pastimes, and activities of Krishna are all transcendentally sweet, like sugar candy. Although the tongue of one afflicted by the jaundice of avidya [ignorance] cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet names every day, a natural relish awakens within his tongue, and his disease is gradually destroyed at the root. (Upadesamrta 7)

We take pleasure in sense gratification; we think that material objects not related to Krishna are our objective of life, thus forgetting the beauty of Krishna 's toenails, which are the most relishable among all relishable objects. The accumulation of material objects that are not related to Krishna is our main disease. The holy names of Hari, His forms, His qualities, His associates, His characteristics, and His pastimes appear bitter and unpleasant so long as we remain in the diseased condition of material life, but if we simply go on chanting the holy names as a remedy, like sugar candy for a jaundiced patient, then gradually the disease of unpleasantness for Krishna's service will diminish. Then the sweetness of Krishna's holy names will automatically manifest and engage us in the service of our transcendental object of worship with the help of our spiritualized senses.

Oh, when will that day come when I will give up all material enjoyment and go to Vridavana?

jivana samapta-kale kariba bhajana

ebe kari grha-sukha

kakhano e-katha nahi bale vijna-jana

e-deha patanonmukha

aji va sateka varse avasya marana

niscinta na thaka bhai

jata sighra papo bhajo sri-krsna-carana

jivanera thik nai

samsara nirvaha kari jaba ami vrndavana

rna-traya sodhibare karitechi sujatana

e asay nahi prayojana

emana durasa-vase jabe prana avasese

na haibe dina-bandhu-carana-sevana

jadi sumangala cao sada krsna-nama gao

grhe thako vane thako ithe tarka akarana

“'At the end of my life I will worship the Supreme Lord, but now let me enjoy my life.' Those who are wise never speak like this because the body may come to an end at any moment. Either today or in a hundred years, one must die. Therefore, O brothers, do not become complacent. Try to worship the lotus feet of Lord Krishna as early as possible, for there is no guarantee of how long this life will last. Do not think, T will retire and go to Vrndavana after settling my family members. I have yet to fulfill my three kinds of debts.' While maintaining such material desires, you will die one day and thus you will miss the chance of serving the lotus feet of the Lord, who is the friend of the poor. If you want your own welfare then always chant the holy name of Krishna. It doesn’t matter whether you live at home as a householder or live in the forest as a renunciate."

cancala jivana srotah pravahiya

kalera sagare dhaya

gela je divasa na asibe ara

ebe krsna ki upaya

tumi patita-janera bandhu

janihe tomara natha

tumi to karunajala-sindhu

ami bhagya-hina ati arvacina

na jani bhakati-lesa

nija-gune natha kara atmasat

ghucaiya bhava-klesa

siddha-deha diya vrndavana majhe

sevamrta kara dana

piyaiya prema matta kari more

suna nija-guna-gana

yugala-sevaya sri-rasa-mandale

niyukta kara amaya

lalita sakhira ayogya kinkari

vinoda dhariche paya

The waves of our restless life flow towards the ocean of time. My life has been spent uselessly. O Krishna! What will I do now? You are the friend of the fallen souls. I know very well that You are the Lord, and the ocean of mercy. I am a very unfortunate and ignorant person. There is no tinge of devotion in me. Therefore, by Your own causeless mercy, please accept me as Your servant and thus destroy my material miseries. Please award me a spiritual body and allow me to serve Your lotus feet in Vrndavana. Kindly make me intoxicated by allowing me to drink the nectar of love of God, and in this way You can hear Your glories from my mouth. O Lord! Please engage me in Your service in the rasa dance arena. Sri Bhaktivinoda Thakura, who is a worthless maidservant of Lalita, is praying while falling at the feet of Lalita.

35. Gaudiya Matha's mission.

(Sri Gaudiya Matha, Baghbazar, Calcutta, October 28, 1930)

Lord Visvambhara had mercifully removed the lamentation of the devotees and had became jubilant upon learning that the egoistic Ravana had kidnapped an illusory Sita, while envious people had rejoiced with ecstatic dancing, thinking that the real Sita had been kidnapped. By His order, their foolishness and surface grazing understanding will soon be destroyed when booklets and discourses preaching the topmost philosophical conclusion based on the acintya bhedabheda philosophy will go door to door, reaching every household, so that the happiness of the devotees will be enhanced.

Being completely indifferent to pure Vaisnava dharma, which is preached by the followers of Sri Rupa, you consider yourself empowered with the material knowledge propagated by unauthorized philosophers, like Martino and Parker. By understanding that the mundane sahajiyas' love for birds and animals to be a perverted and aborn inable reflection of Sri Radha-Govinda's transcendental love, you should know that it has not come into this material world, because of being directly created by the Lord's shadow energy.

The philosophy of the mundane sahajiyas is not bhakti-dharma\ it is simply a disturbance in society. It is situated far away from pure uncontaminated love of God. On the other hand, the extremely weak reasoning and arguments put forth by philosophers, such as Mayavadis and other non-devotional sects, are generally accepted by the groups of people mentioned is this verse:

avismitam tam paripurna-kamam

svenaiva labhena samam prasantam

vinopasarpaty aparam hi balisah

sva-langulenatititarti sindhum

Free from all material conceptions of existence and never wonder struck by anything, the Lord is always jubilant and fully satisfied by His own spiritual perfection. He has no material designations, and therefore He is steady and unattached. That Supreme Personality of Godhead is the only shelter of everyone. Anyone desiring to be protected by others is certainly a great fool who desires to cross the sea by holding the tail of a dog.

(Srimad Bhagavatam 6.9.22)

Rather than keeping these people floating on the water of the material ocean, it is better to protect them from that dangerous condition. This is the prime ex-ample of Sri Gaudiya Matha 's policy of jive-daya.

If you squeeze out a little time and attentively read the verse written on stone slabs in Sri Caitanya Matha and Sri Gaudiya Matha, you will understand the actual purpose of Sri Gaudiya Matha's preaching and thus achieve liberation from the clutches of guru and Vaishnava aparadhas born of the four defects—to commit mistakes, to be illusioned, the propensity to cheat others, and imperfect senses. Only then will you be able to fully join Sri Gaudiya Matha and relish the drops of Bhakti-rasamrta-sindhu for the rest of your life.

You can be assured that Sri Gaurasundara's teachings will be preached by most qualified persons in the Nadia-prakasa magazine. Rest assured that by the thunder-like writings of the editors of Gaudiya magazine, who are uniquely empowered by Lord Nityananda Prabhu, the mountain peak of so-called learning presented by the weak writer, Apyaya Disksita, who is a misguided follower of Saiva visistadvaita-vada, will be uprooted and utterly shattered.

We respect the good intentions of the learned scholars of the Vallabha sampradaya, like Purosottama Maharaja. We beg for everyone's mercy so that we can prove the insignificance of the fruitless impersonal conception of the kevaladvaitavadis. We should practice constantly chanting the holy names of Hari while thinking ourselves lower than the straw in the street, more tolerant than a tree, expecting no honor for ourselves, and giving all respects to others, as instructed by Sri Gaurasundara.

We can cure the deceitful and defective vision of the ignorant communities of karmis, jnanis, anyabhilasis, and yogis, by carrying on our head the auspicious shoes of the chanters of the holy names of Hari. We can also try to rectify the unwanted condition of the world that has temporarily come into being, creating a distasteful situation resulting in an increase of bad association.

You should understand that the beggars of Sri Gaudiya Matha are not averse to collecting small donations from you. Sri Gaudiya Matha's spiritual conference will go on for another seven days. By participating in it, you will receive sufficient reward. By sincerely hearing the discussions of Hari while participating in that assembly, you will realize a new argument in your argument-prone heart. Only then will you understand the actual purport of the trinadapi verse.

36. The process of meditation on the Lord's pastimes.

(Sri Gaudiya Matha, Calcutta, November 17, 1930)

There is no doubt that what you have learned about astakaliya lila-smarana from the Vaisnavas in Vrndavana is praiseworthy, but this subject matter is not to be understood while one is full of anarthas. These matters are realized by a qualified person while chanting the holy names of Hari. This is called self-realization. One's constitutional position is awakened when all anarthas, or unwanted things, are destroyed. When one's constitutional position is revived, eternal realization of the self is automatically achieved. No one can artificially teach that to another person. Still, the realization one attains while sincerely

chanting the holy names of Hari should be approved by the spiritual master and other Vaisnavas. This is the way of understanding the eleven types of self-realization.

The advice that inexperienced spiritual masters residing in different places artificially impose on the minds of unfit practitioners cannot be accepted as a useful introduction to perfection. A self-realized person is automatically known by his characteristics, and a spiritual master simply helps him advance on the path of worshiping the Supreme Lord. I have nothing more to say about this. According to the degree of advancement on the path of bhajana, these things naturally manifest to the nonduplicitous service-inclined heart.

37. The destiny of a person who constructs a temple for Lord Visnu.

(Sri Caitanya Matha, December 10, 1930)

In an article published in the Gaudiya magazine, it was written that Jagad-bandhu Babu was snatched away from the clutches of Yamaraja for a few days. Then it was said that he was taken away by Yamaraja to his abode. This is not the fact. Those who help construct a temple for the Supreme Lord do not, like Ajamila, go to the abode of Yamaraja, but rather are taken to Vaikuntha by the messengers of Lord Vis nu. The sannyasis and brahmacaris of the matha have certainly sent Jagabandhu Babu to Vaikuntha, carrying him on their shoulders.

It is stated in the Chandogya Upanisad that, “only those who attain knowledge of the Supreme Lord and cultivate the propensity for the Lord’s service are called brahmanas, or knowers of Brahman, and as such they are brought into the abode of the Supreme Brahman.”

Only those who do not help build the Lord’s temple are punished by Yamaraja. The devotees are fit to be saluted by Yama. The devotees always renounce fruitive activities and engage in the service of the Supreme Lord. The jurisdiction of Yamaraja is spread over the earthly and hellish planets. Yamaraja and his servants are the order carriers of the Lord’s devotees.

38. Worldly morality, and service to Lord Hari.

(Sri Caitanya Matha, Mayapura, January 20, 1931)

While living in the material world, we run after the mirage of apparent happiness. Please bless me so that I may not fall into a miserable condition,

being driven by such a propensity. Being averse to Lord Hari, birth after birth, we could not bring about our own auspiciousness by properly following anyabhilasa, karma, jnana , yoga, vrita, and tapasya. Despite receiving an opportunity to achieve the transcendental association of the Lord's devotees in this life, I am busily engaged in unrestricted sense gratification! Therefore who can be more unfortunate than I?

I exhibited disdain for the waywardness of the living entities who are afflicted by the threefold material miseries, and I gave up acquiring wealth, and yet I am so foolish that I have become interested in name and fame. Therefore, despite running after the hope of receiving your mercy, I was unable to serve you! 1 am lower than the worm in the stood and more gravely sinful than Jagai and Madhai. Seeing my degraded condition, my eternal friends have tried so many remedies, but being carried away by the waves of restlessness, I did not pay attention to their words.

I am not in a position to approve of your display of devotion for your father and mother for the sake of gaining material happiness and peace, because my heart is not so moralistic like yours. When we could not serve Lord Hari, the spiritual master, and the Vaishnavas then where is the time to take advice from others? We therefore offer our obeisances at the feet of all our worldly well-wishers from a distance.

There is another issue about which I have a difference of opinion with you. You want to be misled like others by following the logic of the movement of a flock of sheep, who blindly follow the shepherd. Upon seeing the mundane weakness and faults of a few people, you reject what is actually praiseworthy, but I am not prepared to seriously consider these unfortunate incidents. I have become enlightened by reading about the mendicant of Avantipura in the twenty-third chapter of the Eleventh Canto of Srimad-Bhagavatam so that I will tolerate all kinds of blows and counter-blows by following the principle of tolerance like a tree.

You said that the faults of those who you had accepted as ideal led you to become disturbed and misguided. I say that if we control our mind then we can tolerate the strong urge to counter hostility. Every disturbance is a fault of my mind; nobody can actually harm me in this world.

Srila Vamsidasa Babaji had accepted himself as a servant of Gaura-Nityananda and had concluded that there are no faults in the servants of the worshipable

Lord. Please bless me. When will that day come when I will realize the truth of these statements. By your blessings, may I understand that I caused anxiety to living entities by my mind and words. May this feeling remain forever fresh in my mind.

I could not in any way serve you. That is why you have become eager to serve your dear ones, as advised by them. I am lazy and misguided and so I feel sad and repentant because I could not properly serve an accomplished person like you. Please have mercy on me so that I will surely be benefited.

39. The nondevotee's bewilderment upon seeing the devotees' tears of ecstatic love.

(Sri Caitanya Matha, Mayapura, January 30, 1931)

I am bewildered by maya . Of this there is no doubt. But those who foolishly consider the devotees' tears of ecstatic love to be tears of material distress are thoroughly bewildered. Sense enjoyers take shelter of various unauthorized sampradayas, thus accepting external matters as religion, and thus they degrade themselves, day by day.

40. Anger should be applied to those who are envious of the devotees.

(Sri Caitanya Matha, Mayapura, February 25, 1931)

After receiving your kind letter yesterday, I became sad. The reason for my sadness was seeing how your hearty endeavor to serve Sridhama Mayapura has been diverted to worldly activities. We felt a great need to have your association for a long time.

Another thing is that even if there are thousands of worldly, familial, physical, and other commitments, can't we beg for your auspicious arrival during the time of the festival for just two or three days in a year?

Nica yadi uccha bhase subuddhi udaya hese; that if a low-class person speaks wisely, intelligent persons laugh. This is certainly a fact. Therefore, if the editors of Gaudiya and Nadia-prakasa magazines keep quiet after seeing the disrespect to the spiritual masters manifested in the hearts of those who offend Vaisnavas, it will create a disturbance in their loving service to their guru. I think you will agree with this. Every devotee of the Supreme Lord is supremely tolerant, and you are not an exception. If you see dishonor to your spiritual master, you cannot

forgive the offender. That is why our eternal spiritual mas-ter. Thakura Narottama, has clearly sung, krodha bhakta dvesijane, that anger should be used against those who offend the devotees.

Anger should be employed against those who are envious of devotees. At present, negligence of this duty has fueled enmity toward the spiritual master among mundane sahajiyas. You are a learned person and so to tell you more about this would be a manifestation of my audacity.

As a servant of the Vaishnavas, to tolerate disrespect toward one's spiritual master is not only a sin, but also an offense which will lead one to degradation. We know this for a fact. If, in consideration of this rule, the whole world be-comes our rival; let it be so. We are prepared to face any eventuality.

41. The duty of a devotee when afflicted by illness.

(Sri Ekayan Matha, Krishnanagar, March 12, 1931)

I have received your letter dated 10/3/31 and have thus come to know about your ill health and subsequent slight improvement. Everything happens by God's will and so whenever some inconvenience occurs, we have no choice but to simply tolerate it while waiting for the Lord's mercy. Lord Nrsimha always protects the devotees from dangers and inauspiciousness. Therefore just by remaining engaged in devotional service, we need not worry about our maintenance and protection. You should know very well that by surrendering to the Supreme Lord, all the inauspiciousness of this material world will be destroyed. What more can I write? May Lord Gaurasundara make you healthy, and may He engage you in His service.

42. Is it proper for a practitioner of devotional service to enjoy services, such as the massaging of his feet?

(Sri Gaudiya Matha , Calcutta, October 9, 1931)

In a healthy condition, neither sannyasis nor brahmacaris have the right to engage others in massaging their feet or body. This is a scriptural injunction. Therefore we will follow this to the best of our ability. Try to avoid quarreling. There is no possibility of disharmony if the purpose is one. In the spiritual world, apparent conflict of interests helps to increase the glories of loving service to the Supreme Lord.

43. Solitary worship is detrimental to glorification of Lord Hari and the execution of yukta-vairagya.

(Jagajivanapura Kasidhama, October 20, 1931)

From the letter I received yesterday I came to know that a devotee has resolved to put impediments on the path of glorifying Lord Hari in Madras by building and then living in a cottage with a desire to make advancement in his bhajana. He can do so in many future lifetimes, but it is not proper for a devotee to diminish his propensity for serving the Supreme Lord, even up to his last breath. I am not in favor of sannyasis constructing cottages within the city and living there, because this kind of life could be better accomplished inside the caves of the Himalaya Mountains, and such a performance of bhajana could be performed while living as trees, like the twin yamalarjuna trees.

To glorify Lord Hari is the only goal of the human form of life, which awards one the opportunity to perfect his life. There is no need to lead an idle life on the pretext of solitary worship, or to invite unnecessary poverty on the pretext of possessing no material assets and thus putting obstacles on the path of glorifying Lord Hari. You should immediately stop your plan to live in a cottage and instead engage fully for the pleasure of Krishna by preaching the glories of guru and Gauranga while practicing detachment internally as mentioned in books like Prarthana and Prema-bhakti-candrika (in other words, by not making a show of bhajana in public), and by mentally accepting statements like

sadarasa bhojana dure parihari kave braje magiya khaiva madhukari

When I give up the desire to enjoy the six kinds of food and thus fill my belly by begging alms from the door to door then worship of Hari and achievement of Mahaprabhu’s mercy can be accomplished.

Even by riding on the motorcar of the Madras Gaudiya Matha, the principle and guise of a sincere beggar can be maintained. There is no need to externally display artificial renunciation, or luxury by imitating the sahajiyas. Renunciation is a state of the heart. There is a gulf of difference between the considerations of those who misuse renunciation and that of the followers of King Janaka and Raya Ramananda. By taking advantage of, and by imitating, King Janaka or Raya Ramananda, and thus acting like Ravana, is not internal renunciation, or yukta-vairdgya. When duplicity is externally displayed, having entered the heart, nobody can achieve his true welfare.

You don't have to minimize the Supreme Lord and the execution of devotional service. Not understanding this, many people have been mislead and simply learned how to become lazy.

44. The duties of devotees during natural calamities, or during illness.

(Lucknow Cantt, November 3, 1931)

People are extremely averse to us and so their behavior will surely be exhibited according to this mentality. If we can patiently tolerate their insults then one day they will definitely repent their misdeeds.

None of you should be afraid of natural calamities, such as heavy rain or disease. Embrace them and then bid them farewell in due course of time. Srila Jagannatha Dasa Babaji Maharaja used to say that when painful diseases come to our body, if they are not pampered, or do not get excellent food, they will automatically leave. Diseases stay longer in the bodies of aristocratic people because of their luxurious living.

45. The proper utilization and misuse of wealth.

(Lucknow Cantt, November 3, 1931)

I have received your card dated the twelfth. In your comment on the article in the Harmonist you have written, "Some people say that previously you spent so much money for an exhibition. Why do you need to do that again and thus waste so much money? If that money had been used to feed those who are hungry, they would have lived. It is somebody else's money and so don't you feel pain while spending it so lavishly?"

You should tell these people that in order to acquire the eyes to see a spiritual exhibition one needs to study in the spiritual school after paying everything he has as daksina. If one is determined to be deceived in spiritual life while filling his belly or the bellies of his poor friends, then he loses the qualification to see a spiritual exhibition. By being averse to spending money for a spiritual purpose, thinking it to be a materialistic affair, one continues to live in hellish materialistic life and gains an aversion to the Lord's service.

Such hellish people will always be entangled in acts of of giving and taking. Materialistic people give food grains in charity to godless people. Since we are situated thousands of miles away from such considerations, we are ready to

sacrifice the whole world for the sake of a spiritual exhibition. We are neither pious nor sinful, nor are we wise or foolish; we are the shoe carrier of the nonduplic- itous devotees of Hari, and are initiated into the mantra, kirtaniyah sada harih.

46. Physical happiness of the conditioned soul and the propensity for service.

(Lucknow Cantt, November 4, 1931)

As soon as bodily pleasures are increased, the propensity for serving the Supreme Lord decreases. That is why the Supreme Lord spreads thorns on the path of all kinds of comfort for those upon whom He shows mercy. If Lord Visvanatha of Kasi bestows his mercy upon you, your mind will certainly become steady.

47. Chastisement by the spiritual master and the blasphemy of others.

(New Delhi, December 4, 1931)

One should neither criticize not praise another’s nature and activities. This is the verdict of Srimad -Bhagavatam. Sri Caitanya-bhagavata has also said that the destination of a blasphemer is hell. Instead of blaspheming other people’s natures, you should rectify yourself. This is my instruction. Why do you get involved in the kind of criticism that I am compelled to make for the benefit of my disciples? I cannot understand this.

48. The duties of a devotee during physical and mental ailments.

(Sridhama Mayapura Nadia, March 30, 1931)

I have received your humble letter dated the 29-th March and have understood your present physical and mental condition. Always remember the lotus feet of Lord Hari, the spiritual master, and other Vaishnavas without interruption while accepting that all physical and mental miseries are a result of one’s previous karma. In this mood, always pray for the mercy of the Supreme Lord. Gradually, by Krishna’s will, all types of miseries will be destroyed and you will become empowered for the service of the Supreme Lord so that the inclination for constantly worshiping Lord Hari will be awakened. All impediments in the form of bad association will be removed and the propensity to always serve Lord Hari, the spiritual master, and the Vaisnavas will predominate.

I hope that you will soon be cured of your physical and mental illness by the Lord’s mercy so that you will increase our happiness by being engaged in the worship of Hari. It is quite warm here. If you feel extreme pain then invite a devotee known to you from Gaudiya Matha and hear from him Hari-katha and Hari-nama.

49. The material world and the abode of Lord Gaura.

(ELK Hill, Ootacamund, June 9, 1932)

I have received your card dated the 4th June and have noted the contents. I am glad to know that you have purchased a film projector. We have heard that people in general enjoy hearing Hari-katha when it is accompanied by a slide show or movie.

There is no happiness in the material world. The material world creates many disturbances by manifesting various kinds of disasters. Although there is good and bad, and partial purity in it, material life often produces varieties of disturbances. That is why the tat te nu 'kampam verse has been presented.

There are no such disturbances in the abode of Goloka. Anyway, there is no alternative but to tolerate all inconveniences that come to us at various times and at various places.

A temple dedicated to Lord Caitanya's lotus feet should be established at the village of Pichalda as soon as possible. At present, we are about fourteen people living at Ootacamund Hill. There is going to be a deity installation at Kabhura, which is the meeting place of Sri Ramananda and Gauranga, in the month of July.

50. A devotee's only duties.

(Rama Mandira Royal Palace, Mysore, June 22, 1932)

Our ultimate goal of life is service to the Supreme Lord and His devotees, The activities we have to perform like an ordinary materialist while executing that service are not unfavorable for devotional service, but rather are favorable for the worship of the Supreme Lord. In order to get respite from material enjoyment, both householders and sannyasi must engage in the worship of Lord Krishna. Mayavadis, and the Vaisnavas who follow the path of awe and reverence, make a distinction between their own work and that of the Lord, but

the devotees of Krishna simply cultivate Krishna consciousness by all their worldly and spiritual activities. This includes their service to the Lord with awe and reverence and also allows them to fulfill their commitment to serve Lord Hari in all respects. We are not impersonalist Mayavadis .

51. Service to the Vaishnava s. Displaying compassion to the fallen souls and chanting the holy names of Hari.

(Sri Saccidananda Matha , Cuttack, July 23, 1932)

About the behavior of Vaishnavas, Sriman Mahaprabhu has said that householders and sannyasi should cultivate Krishna consciousness after completing their duties of earning and begging, respectively. Even if earning our livelihood is within the scope of Krishna consciousness, we will have to insure that the aversion to the Lord’s service exhibited by those who pretend to be the servants of the Supreme Lord and His devotees does not affect us. All of the senses are meant to protect the body, but if one of the senses displays indifference and thus turns away from protecting the body, the whole body, or society, becomes endangered. Knowing this well, it is the duty of all those who desire their welfare to simultaneously engage in the service of the Vaishnavas, show compassion for all living entities, and chant the holy names of Krishna. It is inevitable that one must accept things favorable for such engagements and reject things unfavorable.

52. The Acrya's blessings, and instruction regarding the publication of the magazine, Kirtana.

(Sri Gaudiya Matha, Calcutta, Janmastami day, August 24, 1932)

During the manifested pastimes of Sriman Mahaprabhu, pure devotional service was preached in Assam. But the dirty picture that has been painted since that time can be seen even today.

By the favorable desire of the most magnanimous bestower of love for Krishna, Mahaprabhu Sri Krishna Caitanyadeva, the sunlight of the spiritual nature of pure devotional service has begun shining in Assam with your enthusiastic support. Today, on the auspicious day of Janmastami, the first volume of the periodical, Kirtana, has pleased my ears and eyes. It will vibrate the sweet glorification of Lord Krishna.

Since the propensity for displaying compassion to the living entities—the same

compassion which the most magnanimous Mahaprabhu bestowed upon narrow-minded people to uplift their consciousness—has manifested in your brightly-shining heart, the sound of kirtana will inundate the sincere and pure hearts of the inhabitants of every town and village in Assam.

My heart is dancing in ecstasy knowing that after about four hundred years the teachings of Sri Caitanyadeva and the unadultrated glorification of Hari will be preached in each and every house of Assam. The sound of kirtana instantly captures the heart of non-dual Krishna, the son of the King of Vraja. Being in-debted to the gopis' love, the lover of the gopis had allowed the world to know about His pastimes before He manifested His Gaura pastimes. Being supremely merciful, Sri Caitanyadeva, the incarnation of mercy, opened that great treasure and gave it in charity to the people of this world, who are afflicted by a scarcity of pure Hari-katha.

The dear devotees of Sri Gaurasundara have no other business than to take the treasure of His distribution of krisna-prema and distribute it door to door. This business is their only means of livelihood as they execute their loving devotional service to Krishna. For those who accept external objects for their personal enjoyment, evacuating urine and stool is their only business. They simply live a life of attraction and aversion. Such people commit offenses and be come travelers on the path to hell by using Bhagavatam recitation, professional kirtana and the selling of mantras as their means of earning a livelihood. The ignorant readers of Bengal have created havoc by considering Gaudiya to be just another periodical. Make sure that the people of Assam do not fall into this kind of misconception.

The transcendental message of Goloka is very sweet. It is not to be relished by the material body or mind. Lord Krishna is the essence of everything. He is the object of all transcendental mellows, and in the enjoyment of those rasas there is nothing to be evacuated. Although the transcendental names, forms, qualities, associates, characteristics, and pastimes of the Supreme Lord which are vibrated in kirtana are not approachable by so-called Vaishnavas, they are fully under the control of fortunate souls. The mellows of kirtana are not meant to be relished by mundane ears or a mundane tongue, and are not an object for a mundane mind’s thoughts, but rather are relishable for a spiritual tongue and mind. Our worshipable Sri Rupa Prabhu and his followers have described kirtana -rasa as follows:

vyatitya bhavana-vartma

yas camatkara-bhara-bhuh

hrdi sattvojivale badham

svadate sa raso matah

“That which is beyond imagination, heavy with wonder, relished in the heart, and shining with goodness is known as rasa”

As Srila Rupa Goswami elaborately explains in his Bhakti-rasamrta-sindh, there are five principal rasas—neutrality, servitude, friendship, parental love, and conjugal love—and seven secondary rasas—amazement, humor, chivalry, compassion, fury, fear, and dread. Altogether there are twelve rasas, the supreme object of them all is Sri Krishna. In other words, our love and affection are actually meant for Sri Krishna. Unfortunately, out of ignorance, we stub-bornly try to squeeze happiness and love out of material relationships, which are not directly connected to Krishna, and thus life is experienced as a constant frustration. The solution is simple: surrender to Krishna, love Krishna, love Krishna’s devotees, and be happy forever. I hope that no talk of materialistic, pseudo Vaishnavas will be vibrated in our kirtana .

In the year 1879, the periodical Sajjana- tosani appeared before the public eyes to spread pure devotional service. Although the tosani could not be published for a few years because of the obstacles put forth by materialistic people, it has again manifested, and with an English edition also. At present its 30-th volume is in print.

Ten years ago, the weekly magazine Gaudiya came into existence, presenting topics of pure devotional service to the thoughtful people of Bengal. At present it is in its eleventh year.

It is six full years that the daily Nadiya PrakaSa is being published from Sri Caitanya Matha , Sridhama Mayapura. It is regularly cleansing the contaminated hearts of godless people and enhancing the happiness of service-inclined wise people in Bengal. At present it is in its seventh year.

Last year we published the Bhagavata magazine at Naimisaranya, where the third recitation of Srimad-Bhagavatam took place. Every fortnight this Bhagavata is increasing the happiness of the Hindi speaking people.

At Utkala, the fortnightly Paramarthi is helping to fulfill Sri Caitanya’s mission by preaching the message of pure devotional service to Oriya-speaking people.

Now you have started Kirtana to give an opportunity to the Assamese-speaking people to hear discussions of pure devotional service. By printing my photograph and lectures, you are receiving two kinds of benefit. Shameless as I am, I enjoy happiness by receiving adoration from all of you. But when I think of how Kirtana will propagate pure discussions of Hari then I no longer feel like stopping my audacity to enjoy name and fame.

mora nama yei laya tara papa haya

mora nama sune yei tara punya ksaya

"He who utters my name accumulates sin and he who hears my name loses all his piety." (Sri Caitanya-caritamrta, Adi 5.206)

This teaching we have heard from our previous spiritual masters. Still, you should all bestow mercy upon me so that I can achieve auspiciousness. You are especially very kind, for you are spreading the glories of the real servant of the most magnanimous personality by awarding an opportunity to the Assamese-speaking people to hear pure topics of Hari. There is no limit to our happiness for that service.

Sri Ramanujacarya had distributed love of God to the people of the world by displaying an apparent offense at the feet of Sri Gosthi Purna. If, in the course of preaching, the members of the world Vaishnava society face a similar dilemma then we must be ready to tolerate that danger by being tolerant like a tree.

53. The transcendental ear-piercing ceremony and remembering the Lord's pastimes.

(Sri Gaudiya Matha, Calcutta, December 18, 1932)

Your name is Sri Dvarakesa Dasa Adhikari. The holy name of Hari am Lord Hari Himself are not two objects; They are one. When one utters the hoi; name with the help of his lips and tongue and accepts Him as an ordinary sound since the holy name is accepted as a product of matter, He becomes an object o mundane hearing. At that time, the eyes, nose, tongue, skin, and the storehouse of all previous experiences, the mind, become envious of the ear, thinking it to be their shareholder. This is the reason anarthas do not leave the heart.

The holy name and the Supreme Lord Himself are non-different. We cannot realize this by mundane perception . When we undergo the spiritual ear piercing ceremony, the ear will no longer display envy towards the other four senses

These four senses will no longer quarrel with the ear regarding its acceptance of the transcendental sound vibration. When the flow of love of God inundates the spiritual senses, it totally removes all anarthas in the form of opposition and envy. Only then, by the mercy of the holy name, do the transcendental forms qualities, associates, characteristics, and pastimes of the Lord manifest in the holy names and make the living entities aloof from perceptions of the external world. At such a time there cannot remain any restlessness of the mind.

Pray to the holy name with your heart and soul so that the holy name may bestow mercy upon you. Remembering astakaliya-lila is not to be performed when one is full of anarthas. Only by kirtana can smararna be practiced. At that time, realization of of astakaliya-lila-seva is possible. One should not artificially practice astakaliya-lila -smarana.

54. The acarya's instructions on the auspicious day of Vyasa-puja.

(Sri Caitanya Matha, Mayapura, February 19, 1933)

Last Wednesday I received your telegram, and today I have received your kind letter and donation. Today is the celebration of my Vyasa-puja. I have been living in this world for the last fifty-nine years in aversion to Krishna's service. In the sixtieth year of my life, I am appealing to all the Vaisnavas like you while placing a straw between my teeth. The most merciful incarnation, Lord Caitanyadeva, by displaying His magnanimous nature, and while describing the Lord's worship and love of God, has revealed the eternal relationship between the living entities and the Supreme Personality of Godhead, Krishna, who is eternal, and full of knowledge and bliss, and who is beginingless and the cause of all causes. If we always meditate on this truth while glorifying Him, we can attain the shelter, service, and love of the supreme Absolute Truth.

55. Mundane high and low birth, and the spiritual consideration.

(New Queens Road, Chowpatty, Born bay, March 13, 1933)

We are insignificant beggars. If a rich person or a particular community harasses us then Lord Nrsimha will protect us. No community can hurt our feelings for our religious beliefs. Among higher and lower castes of people, only those who have taken shelter of devotional service to the Supreme Lord are candidates for our respect and adoration. Those who are envious of the devotees and devotional service receive more respect from us than from ordinary Hindus. Still, such

envious persons can never be considered high or respectable in society.

Some hypocrites will instruct us about religious principles and we will accept his imaginary, mundane, sahajiya type of explanation? This can never be possible. What to speak of a particular city; if even all the newspapers of the world support the philosophy of a hypocrite, we will neither accept it nor encourage it. The great instructor, Sri Ananta Vasudeva Vidyabhusana Prabhu, has written an essay called Gaudiya Samaja. After you print it in your magazine, send us two copies to the above address.

56. Devotional service to Krishna is the only means to remove lamentation, lust, and idleness.

(New Queens Road, Chowpatty, Born bay, March 28, 1933)

I have received your humble letter dated March 18, and have noted the contents. You have studied Sri Caitanya-caritamrta with great care, and while translating it, you have gotten the opportunity to properly deliberate on its numerous subject matters. This gives me so much encouragement as I now reply to your letter. Needless to say, the subject matters described in Sri Caitanya-caritamrta are simply explanations of Srimad-Bhagavatam. In order to lead a life in agreement with Srimad-Bhagavatam, we must follow Srimad-Bhagavatam.

The spiritual world is the most relishable, original object, and the material world is its perverted reflection. The difference is that all the senses in the spiritual world do not face any obstacles as are experienced in the material world. Even though spiritual qualities appear similar to those of the material world, at least in the field of variegatedness, the material world is simply a perverted reflection, or shadow, of the spiritual world. Although there are similarities between the two, there are distinctions, as in an original object and its shadow. Here, objects, feelings of happiness, and various scarcities, which are bound to change by the influence of time, are conditions of darkness. The spiritual world awards varieties of eternal happiness, freedom from material contamination, all auspiciousness, and other transcendental qualities, whereas the material world creates different kinds of aborn ination, perversion, and want, thus disturbing us. We all experience this in our day-to-day life.

The criteria to become free from lamentation is to solve the problem of deficiency. Srimad -Bhagavatam states that as long as we remain under the control of material time, cultivate ignorance, and run after the service of discontent which destroys our satisfaction as we think in terms of “I” and

“mine,” we can-not get freed from the clutches of lamentation.

The means for fulfillment in the kingdom of scarcity is self-satisfaction despite our present condition. There is no other way to be self-satisfied in this world than to satisfy others. According to the amount of sacrifice we make in order to please others, we will be rewarded and thus make progress in our endeavor to be self-satisfied. However, this kind of self-satisfaction is temporary and not eternal.

When we consider the acts of pleasing others as the best source of auspiciousness, we should understand that this satisfaction is temporary. If we do so immediately we will be blessed with the power of discrimination between good and bad, matter and spirit, temporary and eternal, and happiness and distress As a result, we can realize that the Absolute Truth is eternal, transcendental, and full of knowledge and bliss. Then only can we find the solution to our problem of lamentation as being the service of that personality who is the object of the first verse of the fifth chapter of Sri Brahma-samhita.

In order to remove our weakness, we take shelter of the Baladeva manifestation of the Supreme Lord. That same Baladeva manifestation appears before us as the spiritual master and fills up our lightness by His heaviness.

In order to correct the defects of our literary work, the Supreme Lord sends His representatives into this world and thus gives us an opportunity to achieve supreme benefit and regulate our intelligence. There is no way to subdue our false ego, which makes us think that we are the master of the material world other than surrendering ourselves unto the Supreme Lord. When we surrender only a little bit, we can see the different manifestations of Sri Baladeva as the source of our strength.

Lord Baladeva assumes ten forms to serve the Supreme Personality of God head, Lord Krishna. We also come to know the confidential truth that the spiritual master also manifests in this world to help these ten forms of Baladeva work in ten directions.

When we develop in our heart a desire to give up the thirst for those objects which are not used as paraphernalia for the Lord’s service in this world, we engage ourselves favorably the service of Krishna. By such engagement we become freed from the lamentation which is born of deficiency. This temporary lamentation diminishes only by rendering service to the eternal Personality of Godhead and His devotees. When we are inclined toward Lord Hari’s service,

we gradually become detached from the desire for self-satisfaction and others' satisfaction and become fixed in Krishna's satisfaction, or in devotional service to Hari.

At that time, to obtain sufficient mercy from Lord Gauranga and Nityananda, we tend to hear and glorify literature such as Sri Caitanya-caritamrta and Srimad -Bhagavatam, written by Their sincere and exalted followers. By this act we revive our constitutional propensity to perform devotional service to the Supreme Lord. At the same time we get respite from lamentation, which is born from worldly deficiency.

Another name of aversion to Krishna's service is lust. It is the only duty of the incomplete part and parcel to serve the complete whole. Service is performed in two ways. By favorable service, one attains love of Krishna, and by unfavorable service, one becomes inclined toward sense gratification, which is opposed to devotional service.

Endeavor opposed to the Lord's service always drowns us in the six kinds of material miseries. In order to get freed from these miseries, we should know that service to the non-envious servants of Krishna is the only remedy. In the material world, servants of Krishna are our only protectors from the clutches of lusty desires, which are opposed to love of Krishna. Our mundane lusty desires are due to a lack of inclination toward the service of the transcendental Kamadeva, Lord Krishna. Even a partial disturbance to our lusty desires creates anger. At present, kama is to be considered the father of all kinds of sense gratification. To gratify the senses of the transcendental Cupid is the only duty of the disease-free living entity. Surrendering to Krishna, or service to Krishna, is the only remedy, for it is the destroyer of the seed of material kama .

The five knowledge-acquiring senses act like fathers that give birth to enjoyment of the sense objects; form, taste, smell, sound, and touch. These five senses give birth to the perishable dealings between male and female in the womb of the thirst for material sense enjoyment. For the perfection of these perishable dealings, the five working senses give birth to a temporary son named happiness in the womb of material activities. When there is the combination of father and mother, vatsalya-rasa develops. When we deny the acceptance of Lord Krishna as our only son, according to the vatsalya-rasa, we tend to increase our seminal family lineage. In this way the whole world becomes filled with men and women.

When we are devoid of Krishna's service, we fall down from the platform of our respective rasa, or relationship, with Krishna. At that time we speak about religious principles in a way that is born of the mentality of doing good to others. In our present condition, we have our father, mother, and children, but these relationships in this world are full of aborn ination, unpleasant material qualities, unhappiness, ignorance, and other such faults.

Those who are more interested in the material concept of life, which is temporary, materially conditioned, and changeable, distance themselves from the worship of Krishna and think that our relationship with the Absolute Truth is reciprocated in the madhurya, vatsalya, and sakhya rasas mixed with awe and reverence. In this way they display an indifference toward the admission that the worship of Krishna is the topmost.

Only in such a condition does an averse person like me welcome the four- aimed form of the Supreme Lord, who is worshiped with awe and reverence. They conclude that Lord Vis nu is the ultimate object of service and that it is He alone who is full of transcendental energies.

As a result of not being able to understand the relationship between the paths of regulative principles and attachment, we consider Lord Visnu as a highly respectable friend and ourselves as very fallen. This makes us think that we are criminals, placed in the prison of this world.

At present we try to answer the questions of people, all of whom have various conceptions of life. Worldly morality plays an important role in our replies, as do philosophical conclusions. We proudly declare that in the spiritual world there is no function of the genitals, for there is no existence of stool, urine, and other dirty things produced by the senses. We therefore conclude that we should not decorate the lower part of our body with tilaka. This is reasonable from the material point of view.

By seeing the supremely pure atmosphere of the spiritual world in the mirror of the material kingdom, which is incomplete and perverted, and by being eager to pollute the transcendental conception in the kingdom of mundane qualities, we demand service from Lord Krishna like Arjuna did by making Him his instructor, rather than accepting the omnipotent Personality of Godhead as our lover, son, friend, or master. In other words, instead of offering service to the Supreme Lord, we accept service from Him. This propensity pollutes the very purpose of krsna-prema.

When we consider Visnu as the supreme Absolute Truth and Krishna as His incarnation, we feel a lack of interest in the worship of Krishna. If we display interest in objects other than Krishna, because of a lack of favorable cultivation of Krishna consciousness, we cover our eternal propensity to serve Krishna. This is because we want to make the Lord our order supplier. We accept Visnu as a friend and try to establish worldly morality by employing Him to drive our mental chariot, thus demanding various services from Him, thinking that He alone is our order supplier. This attitude forces us to accept Visnu as our order supplying father or mother.

In the material world, even before we are born, our father and mother engage in our service. When we are newborn babies, we do not have the capacity to serve our parents and so at that time, they serve us. As a result of our previous desires, we demand service from them even when we have no sense or understanding. This service by our parents is reimbursement of their debt to us in this world. In other words, it is the time for getting our interest from the bank for our fixed deposit.

In the same way, we also serve our sons and daughters as their father and mother. This is the result of our having previously accepted service from them. Now is the time for us to repay that service. When we become anxious to please others and thereby forgot to please Krishna's senses, we are swallowed by selfishness. This we experience daily in our lives. In our present condition, in the name of self-satisfaction, we expect service from our children, grandchildren, servants, society, and indeed, the whole world.

As soon as we think that spirit is the enjoyer of matter, we engage all material objects, as well as all moving and non-moving living entities, for our sense gratification. When the animate and inanimate entities of the world show their real face to us and refuse to help us, we experience anxiety, restlessness, and repulsion. This is the circumstance in which the penance of silence is awakened, but when this silence is broken, we again feel disturbance.

Until we realize the actual form of peace, our plans and proposals will bring restlessness rather than peace. Due to lack of realization of the Supreme Personality of Godhead, we tend to see things that are not related to the Supreme Lord, or maintain an impersonal conception. This mentality compels the pantheist to think that the absolute Personality of Godhead is formless.

Entities are of two types—beyond material time and under the control of time.

An entity comes under the control of time due to lack of faith in the transcendental entity. Such mundane entities create conflict in the waves of our material thoughts. This causes the one true concept of God to become divided into many, thus creating various fields for our activities. The more we try to put the Absolute Truth under the control of our mundane thoughts by following the ascending process of knowledge, the more it takes us away from our real purpose of life. That is why we place our faith in the words of those who constantly worship Lord Krishna favorably, and we consider this to be our great fortune.

Without the help of Lord Baladeva, or His dear devotees, the uselessness of our artificial pedantry, which is impelled by false ego, is not realized by us. When the futility of false ego is understood, then we give up bad association and come to know that worldly happiness, worldly knowledge, and worldly set- dement, etc., are all useless in comparison to realization of the Supreme Lord, who is eternal, and full of knowledge and bliss. Only when one is initiated into Krishna consciousness like this can he obtain supreme auspiciousness.

The word diksa means "transcendental knowledge." Transcendental knowledge does not depend upon our advancement of material knowledge. Accumulating material knowledge is the cause of our opposition to transcendental knowledge.

At present, we do not question, "Who am I?" Thus we accept the temporary gross material body or the changeable subtle body as the self. What are material desires? Who thinks about why such desires intoxicate us? The answer to these questions are found in the cultivation of God consciousness.

The act of seeing the Supreme Lord is accomplished by mantra. Mantra refers to that which delivers us from mundane thoughts. In others words, when we hear the transcendental sound vibration, immediately all the accumulated dust on the mirror of our mind is cleansed so that we feel complete ecstasy.

There is a very subtle space between two dots that does not hamper the movement of an ordinary moving object. But those who are fond of finding faults will fall into that space. Therefore the examples used by the impersonal- ists, like ghatakasa, or mahakasa are simply impediments on the path of Krishna 's service.

The deity form of the Supreme Lord is not meant for our sense gratification. When we think that the transcendental form of the Lord is a product of matter; that we are the seer and master and that He is not the seer; that He is not capable

of hearing our prayers, and that His senses are not capable of enjoying sense objects like us, then we see the deity as material, and this certainly increases our misfortune. When we understand that we are the servants of the deity, that He is the only object of service, and that His form is sac-cid-ananda then all our senses will be engaged in gratifying the senses of the transcendental Cupid. Rather than lording it over material nature, our senses will always serve Him.

Samsayatma vinasyati-, a doubtful person meets with ruination (Bhagavad-gita 4.40). You have given up the process of submissively following, but instead are imitating. We are not interested in having a return ticket, because we know that every object is meant to be enjoyed by the only enjoyer, Lord Krishna . Unfortunately, those who think otherwise are always doubtful, having a lack of surrender, honest inquiry, and service attitude. We know that to be engaged in activities favorable for devotional service is not the fruitive worker's prayer, nor is it that of the impersonalists who cultivate Brahman realization for their own selfish interest.

Those who are inquisitive practitioners of devotional service should have some faith in the remedy. The weak power of material objects cannot touch the spirit soul. Therefore the conception of the real process of self-realization must be upheld and protected from the mental speculators' dry argument that there are many processes. The truth is one and not two. When the truth has been ascertained as being many, the hearing process is of another quality, due to restlessness.

You are a very learned and experienced person. May my complicated language not disturb you, but if the purport is accepted then I will know you as an exalted personality free from all material designations. When I myself am an aborn inable person lower than a blade of grass, I am duty-bound to establish your position on a higher platform. My duty is to give respect to all, but since the audacity to expose the uselessness of material thought has been included in the list of services to Lord Hari, that has become my nature and duty. Since I am far away from worldly morality, I glorify Hari to all living entities as a humble reminder. Kindly excuse me for my audacity.

dante nidhaya trnakam padayor-nipatya

krtva ca kakusatam etad aham bravimi

he sadhavah sakalam eva vihaya durad-

gauranga-candra-carane kurutanuragam

Taking a straw in my teeth, I fall at your feet hundreds of times and implore you with sweet words, saying, “O noble soul! Please throw out everything you have learned and cultivate attachment to the lotus feet of moon-like Sri Gauranga."

57. Deity installation, propagation of the holy names, and distribution of maha-prasada in England.

(Puri, May 27, 1934)

My dear Bon Maharaja,

I have seen a portion of the English translation of Bhakti-rasamrta-sindhu which Sri Tirtha Maharaja has sent. I wish to receive that translation in installments.

By installing deities of Lord Jagannatha and Lord Mahaprabhu in the villages of England and offering Indian foodstuffs to the Lord and then distributing them as maha-prasada, gradually the people of England will support the service of the Supreme Lord by showing sympathy and being faithful. In the future, qualified persons will go there and benefit the people by propagating pure sanatana - dharma.

Oh! When will the time come when all the people of that country honor the transcendental maha -prasada in the Lord’s temple while chanting the holy names of Lord Gauranga with a purified heart and thus understand the value of spiritual life?

58. Transcendental mellows, the spiritual truth, cultural heritage, and sense perception.

(Alalanatha July 2, 1934)

Lord Krishna is the shelter of the five rasas, beginning with santa, and He is also the shelter of the seven temporary rasas. Because Gaurasundara is completely non-different from Krishna, all these twelve rasas are fully present in Him. The only difference between Them is that Krishna is in the mood of enjoyment whereas Gaurasundara is in the mood of being afflicted with separation from Krishna. Krishna is the object of service; Gaurasundara plays the role of a servant. Therefore the servant’s mood born of the twelve rasas is always aimed at pleasing Krishna, the object of service.

The internal mood of Krishna in ujjvala-rasa is covered by the mood of Radhika when He appears as a devotee. In vatsalya-rasa, we see Sri Vrindavana Dasa Thakura's statement, krsna mata krsna pita krsnare bapara; that Krishna is my father, Krishna is My mother, and Krishna is my son. Gaurasundara exhibits friendship with devotees like Kholaveca Sridhara and Lord Nityananda. As far as the mood of servitorship is concerned, He is present as Siyali-bhairava, Bhuvanesvara, and so on. He pushed Lord Jagannatha's chariot with His head despite being Lord Jagannatha Himself. He displayed the mood of service born of santa-rasa when He visited Vridavana and other holy places. Even though He is the object of service, He played the part of a devotee and displayed all the transcendental rasas that are present in Him in full, such as in His dealings with Svarupa Damodara, Gadadhara, and Ramananda, His wearing yellow garments, His embracing Prataparudra's son, His behavior with Svarupa Damodara and Pundarika Vidyanidhi, His acceptance of the service of Govinda and Kasesvara, and His cleansing of the Gundica temple. If we study the dealings of Murari, and Srivasa's service attitude, or the worship of Lord Ramacandra, or the service to Lord Aloyaranatha, it is seen that in the variegated internal mood of the object of ujjvala-rasa, the other four rasas and their characteristics are fully present.

By coming in contact with the unsatisfactory philosophy of the mundane sahajiyas , who lack spiritual vision, people have become materialistic and think of Oilman Mahaprabhu as the enjoyer of only ujjvala-rasa and thus fail to understand Him as the enjoyer of the other four rasas as well. Since they are deceived, thus making unwarranted comparisons between ujjvala-rasa and other rasas, thinking that that it is the only relishable rasa, or thinking that all the rasas are on the same level, they fail to understand the true glories of ujjvala-rasa.

Since there is no relationship in the material world which is inclusive of all the rasas, the mystery of simultaneous oneness and difference between Sri Gaura and Sri Krishna is fully manifested. Sri Mahaprabhu had approved of Sri Murari's worship of Lord Ramacandra, and Sri Rupa and Sanatana had approved of Sri Jiva Goswami 's father's, Sri Anupama's, worship of Lord Rama, but those are examples of a comparatively less important rasa.

If you study the discussion of the five rasas found in the Uttarabhaga of Bhakti-rasamrta-sindhu, you will know that all these rasas are possible in Sri Gaurasundara's manifestation as Krishna. They are also clearly understood by the devotees of Sri Gaura who find the manifestation of the five rasas in Him. Srila Kaviraja Gosvami has written, yara yei rasa sei rasa sarvottama, that "one's rasa is highest for him."

Although, in the mood of a servant, Sri Gaurasundara is non-different from Sri Nityananda, He is still found to be the spiritual master of the four kinds of rasa. Still, comparatively, that mood must be considered as being situated on a lower level. If one is not qualified and yet tries to see Sri Gaurasundara as an instructor then his vision cannot be accepted as perfect. The ujjvala-rasa alone is most perfect and complete. Although it is necessary to understand the distinction between the ujjvala-rasa and other rasas, the devotees of the various rasas have often not found the existence of the other rasas in Sri Gaurasundara. However, this is most unreasonable.

The forms of the object of service are different, such as prabhava, vaibhava, and vilasa. If you carefully analyze the sentimental differences in the language of Srila Kaviraja Gosvami and Srila Vrndavana dasa Thakura, you will understand that Sri Vrndavana dasa Thakura has in some places described Sri Gaurasundara as Ksirodakasayi Visnu, the Supersoul of all living entities, or as Aniruddha. Some see Sri Gaurasundara as simply an acarya, some as Pradyumna, some as Aloyaranatha, some as Janardana, some as Garbhodakasayi Visnu, some as Sankarsanadeva, some as Nityananda, and some as the son of Nanda Maharaja Himself. According to one's qualification in devotional service, the variegatedness of the mellows of the Lord's pastimes are manifested before his eyes, which are anointed with the salve of love of God.

The form in which Lord Nrsimha's worshiper, Pradyumna Brahmacari, saw Him may appear as transcendental to some people rather than as animistic immanent. Mundane sahajiyas and materialists, on the strength of their mundane vision, think of Him only according to the nature of their respective angular vision. That is their limitation. The supremely perfect Lord Krishna, or His vipralambha form as Lord Gauranga, appear differently in the eyes of people according to their qualifications. This will be clearly understood by discussing the verse, *mallanam asanih*, which is mentioned in Bhakti-rasamrta-sindhu.

The original form of the living entity, who receives temporary bodies in the material world as a result of his karma, is eternally present in the transcendental world. The ignorance produced by the material conception of life bewilders the living entities by awarding him a false ego in the conditional state of existence thus making the Supreme Lord appear to be a product of matter. But this is no the conception of the devotees of the Supreme Lord. Simply by discussing the distinction between the two words, prakasa and vilasa, these things will be clearly understood.

All devotees of Sri Gaurasundara are not in the ujjvala-madhurya-rasa. The process of bhajana adopted by Sri Gaurasundara's followers, like Sri Rupa Sanatana, or Sri Raghunandana, is distinct from that of the servants of Sri Nityananda Prabhu. Since the pure devotees and intimate associates are not situated on the same platform of rasa, you should not think that all the devotees of Gaura are situated in ujjvala-rasa. Devotees of all the rasas have taken shelter of Sri Mahaprabhu. They have understood Sri Gaurasundara as being Krishna. By studying the different rasas as described in Bhakti-rasamrta-sindhu, all these subjects will be clarified. All objects have a stagnant aspect in the material world, but there is no need to anthropomorphize to have an understanding of the spiritual world. Those who do so simply consider Sri Gaurasundara to be a mortal instructor.

From the material point of view, the manifestation of forms is a function of prakasa. Its unpleasantness in the material world will be a matter of discussion In the liberated state, while considering prakasa and vilasa, expert personalities find a difference in the Supreme Lord's forms, moods, and propensities.

The value of Bhakti-ratnakara is that it is a work of great historical significance. One can ascertain the topography of Vridavana and Navadvipa from that book. One can also gather other kinds of information from it, but the truth and cultural heritage it portrays cannot be accepted. This is my personal opinion Everything from Sri Caitanya-caritamrta can be accepted, and the discussions of pure devotional service described in Sri Caitanya-Bhagavata can surely be accepted.

Sri Visnusvami's conception of tadiya, and Sri Ramanuja's conception of saranagati, are acceptable. Sri Madhava's opinions about the truth, which are quoted by Baladeva Vidyabhusana, should be accepted. But the opinions of Sri Vadiraja Svami and others cannot be completely accepted.

Due to illness, I kept myself aloof from discussing all these things for some time. Therefore, I was not able to read your article. But as soon as I feel a little better, I wish to edit it. My opinions and views will not be of much help to you right now. Your duty will be fulfilled when you are able to create an interest in the minds of a few mundane philosophers. At present you need not hear our views, because if you hear from us and then write, your message will not be appreciated. When you come to India and write your thesis for the doctorate of Bhaktisiddhanta, all these notions which you have due to hearing from your friends will change.

If you try to change your views now, everything will be ruined, because materialistic professors will not give you respect, considering your outlook to be the result of fanatic speculation. Once I had helped Sri Avinasa Purana Tirtha in his examination for the title of Vedanta-tirtha conducted by the Sri Bhasya group, but instead of understanding anything of what I had said, his material examiners failed him. In the same way, by not understanding my points in the examination on astrology, the late professor of literature, Pancanan, failed my late student, Haragaurisankara.

According to Sri Caitanya-caritamrta, Madhya-lila, chapter 2, text 78, different devotees in different rasas serve Mahaprabhu, or Krishna, as follows.

purira vatsalya mukhya, ramanandera suddha-sakhya,

govindadyera suddha-dasya-rasa gaddahara, jagadananda

svarupera mukhya rasananda, ei cari bhave prabhu vasa

Among His associates, Lord Caitanya Mahaprabhu enjoyed paternal loving affection from Paramananda Puri, friendly affection with Ramananda Raya, unalloyed service from Govinda and others, and humors of conjugal love with Gadadhara, Jagadananda, and Svarupa Damodara. Sri Caitanya Mahaprabhu enjoyed all these four mellows, and thus He remained obliged to His devotees.

The cowherd boys of Vraja, like Subala, Ujjvala, Arjuna, and Madhumangala, who are Krishna's priyanarmasakhis and who are under the shelter of sakhya-rasa with love, assist the eight principle gopis in their madhurya service.

59. Gaura and Gadadhara.

(Sri Caitanya Matha , July 18, 1934)

Sri Sundarananda Prabhu wanted to know from me what he should reply to your question regarding Mahaprabhu and Gadadhara. Here is my reply:

Visnu-tattva has been compared to lamps. As one lamp can light another lamp, which is no less than the original lamp, so in the subject matters of the transcendental world, mundane abominations, like an end or limit, do not apply. The unpleasantness that is born of limited sensual knowledge in this world of poverty should not be anthropomorphized and taken to the transcendental kingdom. The poverty that is found in the conditioned souls' understanding of the Personality of Godhead should not be attributed to the actual existence of the

deity of the Supreme Lord.

Sriman Mahaprabhu is the complete whole Absolute Truth. That complete whole has six bodily expansions, who act as servants. They are Sri Nityananda prakasa. Sri Advaita avatara. Sri Gadadhara, the loving internal energy, and pure devotees like Srivasa, who are spiritual masters of all servants and disciples. All of them are Sri Krishna Caitanya. Sri Krishna Caitanya is the object of service, and the other five tattvas are in the mood of subordination in reference to the object of service. The subordinates or servants are simultaneously one with and different from the supreme worshipable Lord.

The combined form of Sri Radha-Govinda, the most magnificent personality, the son of the King of Vraja, appeared as Sri Krishna Caitanya. Sri Gadadhara is His subordinate energy. When we discuss Sri Gaurasundara as the pre-dominating half of His transcendental entity, we see His energy, Gadadhara. in the magnanimous role of the predominated transcendental entity. Moreover, the bodily expansions of various energies of the Lord appeared as Gadadhara. Vakresvara Pandita, Jagadananda Pandita, Sri Svarupa Damodara, Sri Sivananda Sena, Sri Govinda, Sri Vasudeva Ghosa, Sri Narahari Sarakara, and so on. All of them are energies and bodily expansions. The truth of the bodily expansions is understood in the definition of prakssa-tattva. Various decorations and weapons are manifestations of vilasa-tattva.

Gross objects are more or less considered as being a whole or a part, but the example of lamps is not like that. If one lamp is lit by another lamp, the original lamp does not increase or decrease in size, and indeed both of them are equal. As a tree and a seed are dependent on each other in the material world, so when we consider the Absolute Truth, we should know that the energy and energetic are dependent upon each other. Since Sriman Mahaprabhu is the combined form of Sri Radha-Govinda, when we consider Sri Radhika to be a product of matter and all the other heroes and heroines to be either separate from or equal to Them, we will surely mistake the material world consisting of the three material qualities to be transcendental.

I obtained the Utkala poet, Govinda Dasa’s, book, published in 1905, from the then agent of Nayagarh, Odhisa, named Roysaheb Sri Gaura Syama Mahanti, B.A. I had it printed at Sri Bhagavata Press situated in Sangara Lane, Kalighata. As far as I remember, Sri Govinda Dasa was a disciple in the line of Sri Vakresvara Pandita and lived about one hundred and fifty years ago.

At the end of the book, Gaurakrsnodaya, a few verses from Upadesamrta have been quoted and Sri Mahaprabhu's disappearance has been described in the same manner in which Vallabha's disappearance had been described.

The approximate date of Mahaprabhu's pastimes and instructions has not been ascertained as yet. If it is decided that Mahaprabhu's sata prahariya bhava took place around 1505-1506 A.D., then Narayapi's birth is fixed at around 1502-1503 A.D.

I cannot comment on the third chapter of the summary of Sri Caitanya-Bhagavata compiled by Ambika Brahmacari unless I read it. I saw it a long time ago, but I cannot remember it now. Is Sri Vridavana dasa's Bhakti-cintamani a translation of Sri Visnupuri's Bhakti-ratnavali, or is it a separate book? You wrote that it contains a description of the nine types of devotional service. If it is just a translation of Bhakti-ratnavali then it's just a translation of Srimad - Bhagavatam verses. Only after looking at it and seeing whether there is any contradiction as far as the conclusions are concerned can we know if the author is a pure devotee or a pseudo devotee. I saw Sri Bon Maharaja's "My first year in England."

Part 3

1. The all-auspicious Supreme Lord.

(Ultadanga Junction Road, Calcutta, June 19, 1925)

Let them harass you as much as possible; you simply must quietly tolerate these disturbances. We firmly believe that the people of the world will not allow injustices to predominate. The Supreme Lord arranges everything for our benefit —this is our firm faith. The atheists cannot flourish in this world for long, for eventually they are pulled down by the punishment of providence. Everything takes place by the will of the Supreme Lord.

2. What are the supports of worshiping Lord Hari?

(C/o - A.K. Sarkar SDO- MES, Benaras Cantonment, May 10, 1926)

I have received your kind letter dated the 20th Vaisakha and have noted the contents. I received the news that Sri Babu has left this world. May his soul attain an eternal destination—this is my prayer. As a result of being envious of Vaisnavas, the conditioned souls invite worldly and spiritual inauspiciousness.

It's quite warm in Kasi nowadays. My health is not good. After preaching the glories of Hari with a good reception in Murshidabad, Bhagalpura, Mungera, Jamalpura, and Patna, Sripada Tirtha Maharaja has recently come to Varanasi and is preaching Hari-katha at Dvasasvamedha-ghata. People are listening to his discourses with great interest. We are trying to build Sri Sanatana Gaudiya Matha here at Kasi. If Lord Visvanatha wishes, it will be possible. The people of the material world are averse to the Supreme Lord. It's a painful testing place for the conditioned souls. Tolerance, humility, and respect of others are some of the qualifications that support the worship of Lord Hari.

3. Service to the devotees and the Supreme Lord should be personally rendered.

(Sri Gaudiya Matha, Bankipura, Patna, November 1, 1933)

It is not good to hire pujaris and cooks. If one is in danger, afflicted by disease, or contaminated then it is tolerable for some days, but it cannot be accepted as a rule. If out of laziness we do not feed Krishna, and if the purpose of our life is to enjoy our senses then our propensity for the Lord's service will certainly

diminish. It is not proper to try and change the mindset of the devotees of the matha. Paraphernalia for service should be personally collected. If we accept things from others despite our ability to collect them then it is surely an indication of our idleness. This mentality will gradually take devotees away from the Lord's service. Let all our endeavors be aimed at pleasing Krishna, otherwise our lives will become godless. If we are God loving then we will like to cook for Krishna and distribute His remnants to the devotees, otherwise we will not like such activities.

Never become hostile to the service of the devotees. Why did you forget verses like utsahan niscayat? I will be very happy if you remember this despite all your troubles.

4. The real meaning of matha life, transcendental madness, Candidasa, and Vidyapati.

(Sri Gaudiya Matha, Calcutta, November 20, 1933)

There is no arrangement in any of our mathas for ladies to stay at night, but since in the Yogapitha there was Visnupriya-palli and a householder colony, we did not object in this regard. Still, it is better that no ladies reside in the matha. Even if there is very little or no fault, people may talk about the sannyasis just like they did with Sita -devi . Pseudo followers of goddess Durga are always envious of Vaisnavas, but transcendental religion is not meant for the members of mundane society.

When one is on the platform of transcendental madness, one attains the level of *adhirudha maha bhava* while thinking of Krishna and becomes totally absorbed in the object of worship, Krishna. It is not meant for committing mundane adultery. Since thought of the object of service is included in feelings of separation, absorption in Him automatically captures the heart. This does not mean that one should become an impersonalist Baula, or act like a mundane woman, like the mundane sahajiyas do. For attaining Krishna's association of service, development of a relationship with Krishna is essential.

If the readers of Candidasa and Vidyapati give up the mentality of material lordship and engage in the service of Lord Krishna, they will have the transcendental realization of knowing Krishna as the sole Lord and master of all, rather than considering Him as an object of enjoyment. In this way they will understand the actual meaning of Vidyapati's and Candidasa's songs and will not be deceived by their perverted thoughts of establishing Vidyapati as the

paramour of Laksmi and Candidasa as the paramour of Rami.

Krishna is the worshipable Lord. Being situated in this transcendental realization, by remaining fixed in one of the five rasas, and by trying to see Vidyapati, Candidasa, or Jayadeva in that way, one will know that Jayadeva's association with Padmavati, Candidasa's association with Rami, or Vidyapati's association with Laksmi is not abominable and adulterous like that which is indulged in by members of the Navarasika-sampradaya. These things will be clearly understood by carefully studying Srila Dasa Gosvami's Vilapa Kusumanjali, Sri Rupa's Karpanya Panjika, Srila Raya Ramananda's internal mood, and Sri Caitanyadeva's falling unconscious, His speaking like a mundane person, and His feelings of separation from the Lord of Mathura as described in Srila Kaviraja's Caritamrta, while following in the footsteps of Sri Rupa's followers, being freed from all anarthas, and developing a taste for these things.

By displaying an external mockery of subordination while maintaining faith in gross identification exhibited by the imitative sampradayas that are afflicted by the disease of indigestion, the result will be similar to that of the followers of Sri Ghosa who attacked the Vaishnavas.

Ambition for material happiness is filled with desires for sense gratification, and devotional service is freed from desires for sense gratification. From pious and impious desires, the living entities who want to lord it over material nature achieve happiness and distress. By enjoying material happiness, the conditioned souls exhaust their accumulated piety and by performing atonement, or by suffering the threefold material miseries, their sinful reactions are temporarily destroyed. By the renunciation of both sin and piety, one's fruitive mentality is destroyed. That is why devotional service alone is called naiskarma.

5. Vaishnava Sraddha and karma-kanda- sraddha.

(Sri Gaudiya Matha , Calcutta, November 23, 1933)

From your letter I have come to know that on the 12-th day of the month of Karttika your father left this world and attained Sri Purusottama Dhama. The abode of Sri Purusottama is non-different from Vaikuntha. By giving up his body while chanting the holy name of Hari, a living entity attains the spiritual abode. Anything done with mundane considerations will make one take birth again in the material world. Vedic rituals performed according to the scriptural injunctions award one his desired results. While performing the sraddha ceremony. one can offer as an oblation the Supreme Lord's prasada to the

departed soul who had been chanting the holy name. It is not very good to offer oblations with anything other than the Supreme Lord's prasada.

Fruitive actions provide one the enjoyment of the fruits. Those who chant the holy name of Hari do not have to enjoy the fruits of karma. The duty of relatives is that they should first offer some foodstuffs to the Supreme Lord on the day of Sraddha and then offer some portion of the Lord's prasada to the departed soul and thus help him achieve his ultimate welfare. Offering the departed souls prasada will satisfy the devotees of the Supreme Lord. There should also be performance of harinama .

This process of ours is fully approved by the devotional literature. The scriptural understanding of those who consider pseudo devotion to be the highest platform is of a different sort, and we cannot accept that.

6. The opportunity to unite with Krishna, Candidasa, and Vidyapati.

(Sri Gaudiya Matha, Calcutta, November 20, 1933)

Lord Krishna is the greatest object of worship, and if we want to make Him favorable toward us then we must keep Him at a respectful distance. If we want to deal with the most respectable object of worship, we must keep Him separate from us, on a platform of utmost regard. Just as, although the sun is a gigantic object, it is seen by us as small because it is situated far away, so although ii may appear impossible to establish our relationship with Krishna, He makes arrangements for coming under our control. When maya conditions us, we remain busy calculating who is big and who is small. Although the sun is gigantic, it is seen by us as something smaller than us because of the influence of the sky. Similarly, the spiritual sky in the form of devotional service or love of God helps us establish our relationship with Krishna so that we can serve Him and j associate with Him.

If the readers of Candidasa's and Vidyapati's songs choose to give up their sense of lordship over material nature and accept themselves as maidservants of Krishna then they can understand Krishna as the Supreme Lord. It is then only that they can understand the glories of Candidasa and Vidyapati. When one cultivates this mentality, he will no longer have the evil intention of considering Vidyapati to be the paramour of Laksmi. Lord Krishna is the object of worship; with this conviction, if one who is situated in one of the five rasas sees Vidyapati, Candidasa, or Jayadeva, he will understand that Jayadeva's Padmavati, Candidasa's Rami, and Vidyapati's Laksmi are not subjects for the

Navarasika sampradaya 's adulterated and abominable imagination.

7. The chanting of the Lord's holy name and its result.

(Sri Gaudiya Matha , Calcutta, November 20, 1933)

I have received your letter dated November 14, 1933 and have thus received all the news. 1 could not reply to your letter in time because of having too much work, so don't feel sad in that regard. I always think about how to benefit all of you. When we chant the holy name of Krishna, the cultivation of Krishna consciousness progresses, and the thirst for enjoying the fruits of karma and attaining impersonal knowledge, or liberation, gradually diminishes. In fact, all kinds of anarthas are gradually removed.

The holy name of Krishna is personally Krishna. Indeed, the holy names possess personal forms. There is no other way to remove our misfortune than chanting the Lord's holy name. The transcendental holy name, which is distinct from the names of the external world, descends to this world from the spiritual world and pierces our ears. The purified ears then become qualified to hear the holy name of Krishna. When the transcendental holy name is heard, the knowledge, existence, and bliss of the transcendental form save us from the desire for material happiness. We are meant to be enjoyed by Krishna, so when Krishna becomes pleased to attract us, His eternal form overwhelms us.

When Krishna's transcendental qualities are more or less realized, we try to serve His transcendental qualities with our eternal qualities. At that time, He glorifies our constitutional qualities and thereby enhances our enthusiasm. Since our friends, relatives, and associates of the Lord are inclined to the Lord's service, we can also serve their eternal forms. Only then can we develop an intense desire for entering Krishna's pastimes. Thus His transcendental names, forms, and qualities, which are meant to be appreciated by us, provide an opportunity for us to understand the twenty-third satra of the third section of the second chapter of Vedanta-sutra. We then become absorbed in the Lord's service by understanding the Srimad -Bhagavatam verse beginning with *yah srutva tat paro bhavet.*

8. A materialist's Candidasa and Mahaprabhu's Candidasa.

(Sri Mayapura, February 26, 1934)

There is not only one Candidasa. Innumerable sahajiyas have composed songs

and stories and have misused his name in order to express their mischievous propensities. But the mentality of the Candidasa whose songs were sung before Mahaprabhu was that of servitorship. A servitor always thinks of himself as a follower of the transcendental devotees who are very dear to Krishna. The mundane Candidasas are the Candidasas of the Vamacari school. Indeed, there are innumerable such mundane Candidasas sitting at different places and thinking about sex life. At present there are many lusty Candidasas. The Candidasas of the present time are found in the groups called Aula, Baula, and so on. By and large, material enjoyers can never understand the mentality of the followers of Sri Rupa.

The servant in madhurya-rasa in his spiritual body is not like the mundane male attached to sense gratification. There is a sky and land difference between a mundane female body and an eternal, spiritual blissful body of the kingdom of devotional service. That is the opinion of the pure devotee, Candidasa. Candidasa of the sensuous concept is not the pure devotee Candidasa. The materialists' Candidasas are unfit to understand the transcendental Candidasa.

9. The kind instructions of the acarya.

(Sri Caitanya Matha, Mayapura, July 31, 1934)

Your letter dated the 29-th July, which you have written with red ink to our Calcutta address, has been redirected to me and I received it today. It was Raya Bahadura who gave you the title Paramahamsa, and today you have proved it. You have proved that internally you have always praised service to your mother as being superior to the service of Lord Hari, the spiritual master, and the Vaishnavas. Your affectionate mother has now immersed you in vatsalya-rasa and so you have discarded our affection and entered the world of Yogamaya. We have nothing to say about this. After being entangled in family life, a devotee once complained to me, "Why did you not save me from this death trap? Why did you not remind me of the story of Raghunatha Bhatta?"

Anyway, I just remembered something from the fourth chapter of the Antya-khanda of Sri Caitanya-caritamrta (Verses 46 and 47).

sei bhakta dhanya, ye na chade prabhura carana

sei prabhu dhanya, ye na chade nija-jana

durdaive sevaka yadi yaya anya sthane

sei thakura dhanya tdre cule dhari ' ane

Glorious is that devotee who does not give up the shelter of his Lord, and glorious is that Lord who does not abandon His servant. If by chance a servant falls down and goes somewhere else, glorious is that master who captures him and drags him back by the hair.

You may have forgotten our affection while composing the duplicitous statements which you have presented in your nineteen-page letter. It is natural or the conditioned soul to give up the service to Lord Hari, being induced by strong and unrestricted senses. But it is not proper for a simple-minded and indigent (although foolish at present) person like you to be misguided from the aim of life by covering with ordinary words these statements repeatedly quoted by Srimad Bhaktivinoda Thakura.

jata-sraddho mat-kathasu nirvinnah sarva-karmasu

veda duhkhatmakan kaman parityage 'py anisvarah

tato bhajeta mam pritah sraddhalur drdha-niscayah

jusamanas ca tan kaman duhkhodarkams ca garhayan

Having awakened faith in the narrations of My glories, being disgust- d with all material activities, knowing that all sense gratification leads to misery, but still being unable to renounce all sense enjoyment, My devotee should remain happy and worship Me with great faith and conviction. Even though he is sometimes engaged in sense enjoyment, My devotee knows hat all sense gratification leads to a miserable result, and he sincerely repents such activities. (Srimad-Bhagavatam 11.20.27-28)

You could not grasp what your godbrothers had been saying to you. You now very well that I cannot fuel your present mentality with which you are vying to find a remedy for your own weakness. That would be something like offering ghee into a fire, or like a meat-eater's maintenance of a chicken.

In every life one gets a father and mother, but in each and every life one lay not receive instructions for his real benefit. Those who are speaking to you nowadays are the ones who are lamenting. It would have been better if you had eated yourself.

I cannot support whatever complaints you have made. You may deceive me by

acting like an experienced person, but I have not yet reached the stage of paramahamsa. I am still living among ordinary, simple-minded persons.

10. Feelings of unhappiness due to the living entities' aversion to God.

(Sri Mayapura, August 3, 1934)

Sri Das may do a lot of great work in the future, but Thakura Mahasaya has said, *daiva maya balatkare khasaiya sei dore bhava кupe dileka dariya*: “The illusory energy, maya, has forcibly bound me and put me into the well of material existence.” This statement can be applied to each and every one of us. What to speak of ordinary people, even Sri Das, who had heard Hari-katha from me for many years has left us today and gone to his home due to the attraction of mays. He had many times sung Kalyana-kalpataru, but what was the use? It was all like pouring ghee into ashes.

I am a fool and devoid of good behavior, so that his downfall was due to my association. I could not teach him how to engage in devotional service and so he has again accepted the path of fruitive activities. Even after singing, *gopinatha, ghucao samsara jvala, abidya yatana ara nahi sahe janama marana mala*: “0 Lord of the gopis! Please destroy the pangs of material existence. I cannot tolerate the distress of ignorance and the cycle of birth and death.”

Rather than establishing Lord Gopinatha in his heart, he has drowned himself in a mundane mentality. Rather than devotion to Lord Alalanatha, he has; put himself in the well of material existence. It is a fact that we all are prone to falling down.

Instead of trying to introduce a periodical, what are we now doing? Even if that expert person is busy with other engagements, someone else can surely do the job. He also might not have done it perfectly. The teachings of Sriman Mahaprabhu have now turned into a wrestling arena for mundane sahajiyas.

Regarding the title of the periodical, I had a little discussion with Kunjabihari. He does not like titles such as Nadiya Prakasa or Harmonist, but has proposed some ordinary names. Since the newspaper will be an offering to Lord Krishna, it should not be bereft of the stamp of the Gaudiya mission. On the j other hand, when godless people understand that the paper is connected with the Gaudiya mission, they will feel hesitant. For this reason I have suggested the name, The Message. Kunjabihari has instead said that Gaudiya Messenger is a good title. But according to my opinion, an alternative suggestion is either The Gaudiya , or

The Messenger. He wants to prepare the block right away, but I am not in favor of making a hasty decision. The Gaudiya should be made into a block in Bengali script.

11. Because of their nature, the living entities are conditioned or liberated.

(Theater Road, Calcutta, August 28, 1934)

Just as the two states, awake and sleep, are found in the nature of the conditioned soul, so in the nature of the spirit soul, the states of bondage and liberation are found. Both materialistic enjoyers and renunciates are conditioned by maya . However, a devotee is always fixed in the service of Lord Krishna. His service to the Lord is rendered in two ways; through direct association and through remembrance. He also has the eternal tendency to forget the Supreme Lord. Indifference or slackness in the service of the Lord induces him to become the lord of the world, or the enjoyer of material objects that are not related to Lord Hari. But, if we are careful, there can be no disturbance to our service to Lord Krishna, both in this life and in the next.

An increase or decrease in the Lord's service, or in other words, an increase or decrease in sense enjoyment—both of these tendencies are eternally present in the living entities. These two states of being have not come into existence by the influence of time as the Christians believe.

12. Independence and subordination.

Since the living entities are minute in quantity, they are susceptible to being controlled by both insurmountable maya and the Supreme Personality of Godhead. The two aspects of maya, namely the covering aspect in the form of unrestricted material enjoyment, the enjoyment of the fruits of karma, and the cultivation of impersonal knowledge; and the throwing aspect, subjugate the living entities in the material world. The spirit soul is a fragmental part of the supreme spirit, but the formidable energy, maya, can cover him. As a result, he becomes averse to the Lord's service, or at least indifferent to it.

The spirit soul has minute independence. By his own will, he can exist in one of two ways; as a devotee or as a nondevotee. The state of being a nondevotee is his conditional state, or state of aversion to the service of the Lord. In such a state, he develops an intense desire to become god, or in other words, the lord of maya. When he exhibits aversion to the shelter of Lord Caitanya, he loses faith

in Him. He then becomes an anyabhilasi, karmi, or jnani. Only by the mercy of a pure devotee can his propensity for the Lord's service be awakened so that he can regain his healthy, original constitutional position. In that condition, he no longer becomes entangled in maya .

To try to destroy the living entities' minute independence is an act of the basest material quality. Matter and spirit are not one and the same. Desire for material enjoyment covers one's spiritual consciousness and throws him into material life. If a pure devotee favors someone, that person can easily give up the conditional state of being, which deprives him of his independent will. In this regard, I am publishing an English essay in the Harmonist magazine. Read it carefully.

13. Guru-tattva and Radha-tattva.

(Theater Road, Calcutta, September 6, 1934)

I have received your letter dated. You have made contradictory statements regarding the understanding of the spiritual master.This perishable material world is manifested by the Supreme Lord's external energy so that the three material qualities become active. The eternal spiritual world is manifested by the Lord's spiritual energy. The three potencies, hladini, sandhini, and samvit, are active in the spiritual world. The world manifested by the spiritual energy is distinct from the world manifested by the material energy. The constitutional position of the living entity is that he is simultaneously one with and different from the Supreme Lord, and he is manifested from the Lord's marginal potency. These three energies of the Supreme Lord are eternal.

When the living entity, who is manifested by the marginal energy, becomes an enjoyer of the material world, he cannot properly see the position of the spiritual master. Although the spiritual master is eternally situated in the spiritual energy, he becomes visible to the living entities who are the marginal energy. When one becomes mature in his bhajana, he sees Ananga-manjari as non-different from her worshipable goddess, the daughter of Vrsabhinu. That is why the daughter of Vrsabhanu is *svayam rupa asraya vigraha*, and Ananga-manjari is *svayam prakasa asrayanuga.*

Ananga-manjari is manifested to revive the constitutional positions of the liberated souls. If, out of good fortune, a liberated soul goes to the shore of Radha-kunda, madhurya-rati attracts all the other ratis and merges them into its

form. Instead of knowing the spiritual master, who is simultaneously one with and different from the daughter of Vrsabhanu, as *svayam-prakasa* in the madhurya -rati, he is best known as the revealer of svayam-rupa and svayam-prakasa. By discussing Thakura Mahasaya's statements, such as *guru rupa sakhi vame*, it is understood that the sakhi is a kayavyuha of the daughter of Vrsabhanu and is therefore non-different from Her.

14. Surrender and the consideration of favorable service.

(Sri Gaudiya Matha, Calcutta , October 9, 1934)

I have learned about your physical illness from your letter dated the 5-th. I pray to Krishna that by His mercy you may feel physical healthy and engage in His worship. We should unconditionally accept whatever condition Krishna puts us in at any time. The desire to gain physical health with the sole intention of worshiping Krishna is also favorable for devotional service. A non-devotee's endeavor to demand service from the Supreme Lord, such as becoming cured so that he can attain the platform of anarthas is not acceptable. But to pray for good health to the destroyer of obstacles, Ganesa, and at the lotus feet of the destroyer of obstacles, Lord Nrsimha, for the sake of Krishna bhajana is certainly acceptable. Your spiritual name is Sri Dayamaya Bhagavad dasa Adhikari. The day after tomorrow we are going to Mathura to observe urjjavrata, the Damodara vrata. I hope that you are peacefully performing your bhajana.

15. The form of Mathura.

(Ganga Bhavan, Mathura, October 29, 1934)

At present I am following the niyama-seva-vrata in Mathura. Even though my physical condition is not so good, to display indifference towards Krishna's worship would not be proper. Therefore I am not abstaining from Krishna bhajana. However, when I am completely unable to perform my bhajana, it will transform into remembrance of the Supreme Lord.

Sri Mathura is the birthplace of the Supreme Lord. It is also a place of destruction for the smartas who are only interested in following the rules and regulations.

This abode destroys one's Kubja-like ordinary mentality, and removes the impersonalism of the wrestlers like Canura and Mustika, who represent the general population puffed-up by worldly knowledge, and it is the graveyard for

those who cultivate Krishna consciousness in an unfavorable way that is covered by karma and jnana. Above all, it is a place that enhances the mood of separation.

16. The nature of godless people and the duty of those who seek their real benefit.

(Ganga Bhavan, Mathura, October 29, 1934)

At present we are engaged in following Kartika-seva-niyama in Mathura. While traveling within the universe, when living entities who are averse to Krishna meet a living entity who is inclined to the Lord's service, the transcendental subjects that destroy all inauspiciousness born of bad association enter their ears and help Lord Krishna kill the demons, such as Agha and Baka.

"We consider those who serve Krishna to be weak, and thus they become disturbed by the restlessness of a small child who talks indistinctly. This is a result of their past misdeeds. What is Krishna? Who is a devotee of Krishna? What are his characteristics? Where can one find his eternal goal of life?" Without understanding these things, ignorant people expose themselves as hypocrites by displaying their aversion to the Lord's service while speaking like madmen.

Since the mirror of the heart of these imitative demons is full of dust, they consider an offender at the feet of the holy name to be their spiritual master, and when they see that they have no opportunity to gratify their genitals and stomach in the association of persons who chant the holy name of the Lord, they bite him as deadly as if they were Yamaraja. In the dress of a non-devotee or materialist, they are averse to the service of Lord Krishna while they glorify their insignificant pride due to wealth, education, beauty, and experience; all of which are just forms of foolishness. Such people are misers by nature, and being averse to the service of Hari, they consider their demoniac mentality as being a form of devotional service to Krishna.

The Isopanisad mantra that begins with *isavasyam* does not find a place in their heart. When the sense enjoyers' spirit of enjoyment is checked, they think that their lives have become ruined. They deceive themselves by thinking that pseudo devotion is real devotion. Rather than glorifying the devotees of the Lord, they disguise a non-devotee as a devotee.

Where are their eyes to understand the activities and behavior of a Vaisnava? Still, they have one good quality—they help me by ignoring me, a person who is averse to Lord Hari's service. But as a result of being envious of my worshipable Vaisnavas, they will go to hell along with their forefathers. This is a very sad situation for us. They put themselves on the seat of a judge with their ordinary intelligence. By doing so, the condition souls, who are material enjoyers and renunciates, actually chop off their feet with their axes by maintaining their false egos. Still, that need not disturb us. The path that the unfortunate two-legged animals proudly traverse exposes their ugly forms, giving them what they deserve. You should not associate with such misguided people, for by associating with dishonest people, one falls down.

Having received the rare human form of life, you should endeavor to attain your true self-interest. Never encourage a pseudo devotee, but consider him as fallen and as bad association. *Sva karma phala bhuk putana*: “Every person is forced to enjoy the fruits of his karma.” Since they have associated with monkeys and have become their disciples, their tendency to be averse to Krishna and the devotees of Krishna has arisen in their hearts. Pray for their benefit in a future lifetime and give up the association of your so-called relatives, who are like rogues, with your body, mind, and speech. Those who adopt either the path of enjoyment or renunciation are actually opposed to the path of devotional service. Such people are pseudo devotees and are fit to be Punished by Yamaraja. I Materialistic enjoyers who are fond of material pleasures and exercise the cheating propensity are non-initiated and thus devoid of transcendental knowledge. Give up the association of sinful people and make progress in your life in the association of devotees and Sastra. Atheists, like Agha and Baka, will disappear, just as ghosts and hobgoblins disappear as soon as the sun rises. *Param vijayate sri krsna sankirtanam*. This is the only worshipable object of the Gaudiya Matha.

17. Transgressing the orders of the spiritual master and desires for fame lead 10 complete destruction.

(Sri Caitanya Matha, Mayapura, January 1, 1935)

Too much money and the pride of achievement or skillfulness are not required goals of the Lord’s devotees. When one has these things, he may face trouble born of transgressions. Please bless me so that my mind never rushes toward feelings like, “I am praiseworthy, or I am a great achiever.” I often use harsh words and chastise many people, thinking them to be my own people. I speak

like that because I believe that they will forgive me.

Sankaracharya had revealed to us that wealth is the mother of all anarthas, but we think that our selfish interest is our goal of life. One day, Vallabhacarya said to Sriman Mahaprabhu that he did not accept Sridhara Svami and that he could explain Srimad -Bhagavatam better. Sriman Mahaprabhu encouraged Vallabhacarya not to maintain such a mentality.

Sri Raghunatha dasa Goswami had taught foolish people like us slokas, such as *pratisthasa dhrsta svapaca ramani*.

18. An initiated and an uninitiated person's performance of the Sraddha ceremony.

(Sri Purusottama Matha, Puri, February 5, 1935)

I have received your letter and have noted the contents. I understand that Mahasaya's father has returned to his own abode. Because he is initiated, it is the duty of Mahasaya to offer maha-prasada to his deceased father on the eleventh day after his death. He must feed pure devotee brahmanas on that day. If this is done in the Gaudiya Matha then he will not have to face the hardships caused by useless and ignorant smarthas. Sons who do not chant the holy name of Hari and are unable to tolerate the arrow-like criticisms of society should offer *pinda* according to the smarta system. One should not have any objection to that.

For one who chants the holy name of Hari, it is not approved by Sastra to think of one's forefather as a ghost. The arrangements found in the smarta system are made according to the status of the deceased person. When the Sraddha is performed according to *smarta* system, one must again enter in the womb of a mother. The devotees of the Lord never accept this.

Mahasaya's mother had heard discussions of Hari and so she should follow the path of her son. She should simply remain silent when it is suggested that she should perform the sraddha of her husband with offerings of non-vegetarian food. Since the devotees of the Supreme Lord have clearly proven that the considerations of the *smartas* is opposed to sastra, they are not duty bound to follow the unreasonable smarta system. Moreover, the considerations of the sastra of liberated souls are incomprehensible for the smartas. You know all these things very clearly and so. according to my statements, you should instruct them.

Sriman Mahasaya should not show signs of grief as the *sudras* normally do, because when a devotee dies, other devotees do not lament. But his brothers, who are greatly grief-stricken, should eat havisya rice for thirty days, as the sudras do.

Sriman Mahasaya and the other devotees who have taken shelter of the holy names should daily honor maha-prasada. They need not worry about the smarta rules and regulations. You should stay aloof from the mistaken belief that a Vaishnava becomes a ghost after leaving his body, and that his sraddha should be performed with food that has not been offered to the Supreme Lord.

19. Peacefulness and tolerance are favorable for the execution of devotional service.

(Sri Purusottama Matha, Puri, February 5, 1935)

If devotion for the Supreme Lord is manifest then the living entities have no reason to be discontent. Due to our aversion to the Lord's service, we are forced to enjoy the fruits of our karma. As a result of our deeds, sometimes we enjoy happiness and friendship, and sometimes we suffer distress and envy. If we feel the need for the Lord's service then all kinds of distress and desires for material happiness cannot harm us.

If you constantly engage your mind in the Lord's service then no one can harm you. If you are restless or dissatisfied with others then an inclination for the Lord's service will not be present within your mind. Your words, body, and mind will form a mental displeasure that will not allow you to serve Hari. Therefore become tolerant like a tree, and by the Lord's will stay at Samanta-pancaka. This will be beneficial for you. Wait for the day when Lord Gaura Hari will send you elsewhere.

20. Pure devotional service and pseudo devotional service are not one and the same.

(Sri Gaudiya Matha Calcutta, February 26, 1935)

I have seen your letter dated February 20, 1935 and the card addressed to Kunjababu. The non-devotee householder Baulas eat, sing so loudly that it increases their bile, call themselves Vaisnavas, have no faith in the Supreme Lord due to being non-devotees, and worship, circumambulate, and wander about in the dress of pseudo renunciates. Even though the devotees do not engage in

anything other than pure devotional service, they do not imitate like the Baulas, but rather follow in the footsteps of the mahajanas. Although the activities of a devotee and the mischievousness of the pseudo devotees may appear to be the same externally, there is actually a gulf of difference between the two, like milk and liquid lime, or like earth and the sky.

Realizing all this, if you, rather than dirtying your hands by killing a rat, engage those sinful-minded, inimical people in the service of the Vaishnavas then it will be an example of your greatness. We are always duty-bound to give up the bad association of non-devotees and pseudo devotees, even if they are impudent, although Srimad -Bhagavatam [10.68.31] recommends:

Nunam nana-madonnaddhah

santim necchanty asadhavah

tesam hi prasamo dandah

pasunam lagudo yatha

"Clearly the many passions of these scoundrels have made them so proud that they do not want peace. Then let them be pacified by physical punishment, as animals are with a stick."

Sri Bhaktivinoda Thakura has instructed us:

Vaishnava -caritra sarvada pavitra

yei ninde himsa kari

bhakativinoda na sambhase tare

thake sada mauna dhare

"The character of a Vaisnava is always pure. I pity that person who blasphemes a Vaishnava. Sri Bhaktivinoda Thakura does not speak with such a person, but simply remains silent."

There is no need to blaspheme or praise the two-legged human beings who are actually lower than human beings and are driven by the modes of passion and ignorance. Duplicitous persons are not our followers or disciples and so there are no need to think about their welfare or ruination. Let sinful people think sinfully while the devotees think about the devotees and the Supreme Lord. A non-

devotee’s endeavor to become a Vaisnava is like that of a dwarf trying to catch the moon.

21. The characteristics of the acarya, and spiritual varnasrama.

(April 1935)

Today we—about twenty people—are going to Dhaka for the foundation ceremony of the temple of Sri Madhva Gaudiya Matha. The foundation laying ceremony will be completed on the 8 th of April, and on 12 th of April, Their Lordships will be installed at Sri Jagannatha Gaudiya Matha at Mayamansingh.

Before May it will not be possible for us to go to England and so it will not be possible for us to attend the silver jubilee function there.

Here I am giving you a brief answer to your questions, with dates, etc., as far as I can remember.

1. I started my studies at Ranaghat English High School. Then in 1880, in the month of September, I was admitted to the Oriental Seminary in Calcutta. In 1883, after the Calcutta exhibition, in the month of October, I began studying al Sri Rampur Union School. I left that school in 1887, which was the silver jubilee of Queen Victoria’s rule and was admitted into Calcutta Metropolitan Institution.

2. I left the Sanskrit College in 1892.

3. Even before that, in 1891, the Sarasvata Catuspathi was established, and it continued up until 1901 or 1902.

4. In the year 18951 accepted a job in the independent state of Tripura, and in 1905 I was given full salary as my pension. I accepted it until 1908.

5. I took initiation from my spiritual master in the year 1901. A few months before that, I saw him for the first time.

6. I went to Puri in 1901. From that time onwards my relationship with Puri became closer, and in 1904,1 lived there for one full year. From Puri I traveled to South India, from the end of 1904 to January 1905.

7. From that time onwards I began living in Mayapura and visited Puri from time to time. I began to preach Sri Mahaprabhu’s teachings in Sri Mayapura from the year 1905.

8. In 1906, Sri Rohini Kumara Ghos a became my first friend (disciple).

9. My organization of a society was limited to the devotee community. I have no interest in reforming the non-devotee or atheist community. Reforming the society and its customs was never my intention, but I was compelled to introduce some means whereby the devotees of the Supreme Lord could freely observe their spiritual functions. However, the smartas' and material enjoyer's strong prejudices created a great deal of obstacles in my attempt to remove the devotees' inconveniences.

I always knew the importance of daiva varnsirama-dharma. The system of varnasrama currently practiced is fallen and just a perverted reflection of the original, flawless varnasrama -dharma. Activities, such as the Vaishnava sraddha, purificatory rituals, and so on are helpful for improving a practitioner's spiritual health. Considering this, I was forced to introduce social reforms that were freed from the mercilessness of the godless smarta society.

Rather than creating a social organization for the smartas, I was primarily engaged in gathering qualified persons for the service of exalted devotees. You know that when I tried to revive the system of varnasrama for the service of Lord Hari, I did not take the liberty of interfering with the philosophies of godless people.

I do not know what will happen if the pure devotees form a separate community. In my opinion, they can be given freedom to maintain their former social statuses, or if they are honest and brave, they can keep themselves aloof from the shackles of the misguided society. All these considerations depend on the requirements of an individual's situation.

Those who propagate the smarta conception cannot properly relate to the Vaishnava understanding. Therefore you can understand the differences between those who follow Vaishnava principles and those who are indifferent to them. To ascertain the varna of a person is the essence of varnasrama. To merge familial identity with one's personal nature is not its purpose.

If you carefully consider the verse, *arcye visnau siladhih*, you will understand my train of thought. There is no need to classify the ordinary as something special. You know that each of our proposals contains instructions for executing it. By observing the restlessness of our detractors, apparently contradictory considerations may appear reconciled.

22. The symptoms of a conditioned soul.

(Sri Gaudiya Matha, Baghbazar, Calcutta, May 16, 1935)

It is better that we do not keep our oil paintings at the houses of devotees. We have to always remember how pig's stool is compared to the desire for name and fame. After the death of the spiritual master, these paintings may be required. If our photograph is worshiped when we are alive; this will make us fall down. We should always remember the instructions of Srimad Kaviraja Goswami regarding Sri Advaita Prabhu, which he described in the sixth chapter of the Adi khanda of Sri Caitanya-caritamrla. There are two ways—sreyah, the path of renunciation, and preyah, the path of enjoyment. The travelers on the path of devotional service are the followers of sreyah. Association with materialistic people is always harmful for us.

23. The pastimes of Krishna, and things favorable for devotional service.

(Armadale Darjeeling, June 16, 1935)

With due respect befitting a Vaishnava. I have received here in Darjeeling your letter dated 22nd Jyaistha. I thought that this summer I would either be in Hamsaksetra or Calcutta in order to practice the vow of pancatapa, but since Krishna had another desire, I have been sent to this hill station with the help of a few devotees. You have written in your letter about various dangers that we face while living in this material world. All of them are the results of our karma.

All objects of this material world are favorable for Krishna's pastimes. You must have read in the Vraja-vilasa-stava:

yat kihcit trna-gulma-kikata-mukham

gosthe samastham hi tat

sarvanandamayam mukunda-

dayitam iTlanukulam param

sastrairaiva muhur muhuh sphutam

idam nistankitam yacanaya

brahmader api sasprhena tad

idam sarvam maya vandyate

I worship Vraja's grass, creepers, insects, and worms because great devotees like Brahma and Uddhava have sought their good fortune. Indeed, their glories have been repeatedly mentioned in literature like Srimad-Bhagavata m, for they are very dear to Mukunda because they assist Him in His pastimes.

Because we will forget the Supreme Lord if we are are satisfied with material happiness, the merciful Lord has created various dangers to test us. Happiness in this material world guarantees forgetfulness of Krishna. Hence, miseries are examples of His compassion. If there is any difficulty in living outside the Gaudiya Matha, you can live in the Gaudiya Matha, which is the residence of devotees engaged in internal cultivation of spiritual life. From the verse, alab-dhe va vinaste va, we understand that in spiritual life our material desires are obstacles and are unfavorable for the cultivation of Krishna consciousness.

24. Real health. The association of Mayavadis must be rejected.

(Armadale, Darjeeling, June 16, 1935)

Although I had a strong desire to go to Mathura-mandala for the months of Caitra and Vaisakha after Lord Gaura's appearance festival, since Krishna's desire was stronger, our illegal desires were obstructed. For this reason I could not go there in the month of Caitra. I have decided to stay at Mathura-mandala from Vijaya-dasami after the Durga-puja festival, or before that, but if Krishna has another desire, there is nothing I can do. Rather, if I try to act against His will, I will be an offender. I will explain to those who had heard about my plan to go there during the month of Caitra that because there was a discrepancy in my bhajana, the holy dhama, rather than attracting me, kept me away.

Simply by worshiping Hari, the body, mind, and soul will remain healthy, but if one is averse to bhajana, these three will act unfavorably. If we can per-form our bhajana properly, we will not desire to hear Bhagavad-gita from the Mayavadis. If such bad association has been abandoned by Krishna's will then what is the need to maintain the desire for that kind of bad association? Why should a devotee be eager to hear Bhagavad-Glta from the Mayavadis , thus acting like a materialistic person who is mad after material happiness by trying to find out happiness from a source after he had been repeatedly cheated by it? The devotees should never make an alliance with the Mayavadis .

25. The distinction between Gaura's and Krishna's characteristics.

(Armadale Darjeeling, June 19, 1935)

siddhantatas tv abhede 'pi srisa-krsna-svarupayoh

rasenotkrsyate krsna rupam esa rasa-sthitih

Venkata Bhatta continued, “According to transcendental realization, there is no difference between the forms of Narayana and Krishna. Yet in Krishna there is a special transcendental attraction due to the conjugal mellow, and consequently He surpasses N5r5yana. This is the conclusion of transcendental mellows.” (Sri Caitanya-caritamrta, Madhya 9.146)

The usage of the word rasa by Kaviraja Goswami is not based on the faith of the thirteen unauthorized sampradayas, such as Aula and Baula. The form of Krishna enables the topmost rasa. The form of Gaura is the relisher of that topmost rasa. The form of Gaurasundara, which is non-different from the form of Radhika, is not the form of Krishna. But He is the preacher of the highest mellows derived from Krishna’s form. This is why Krishna is identified as the most magnanimous personality.

Gaurasundara’s form as Krishna is the embodiment of the madhurya-rasa. Krishna’s Gaura form enacts the pastimes of relishing Krishna’s form. Since the relisher is the object of worship, He is also Krishna. When a living entity thinks himself to be the enjoyer, he will certainly consider Krishna to be the object of enjoyment. The unfortunate souls who are averse to Krishna want to imitate Gaurasundara as the relisher of Krishna’s form. However, their pseudo devotional mentality is devoid of any relation to the Supreme Lord. The mentality of a member of an unauthorized sampradaya who wants to enjoy Gaura is forever opposed to the mentality of Gaura’s devotees.

Gaura’s devotees do not take the enjoyment of rasa as mundane pleasure. Puri's vatsalya-rasa, Ramananda’s pure sakhya-rasa, Govinda’s pure dasya-rasa, and Gadadhara’s, Jagadananda's and Svarupa’s madhurya-rasa are all meant to give pleasure to Krishna, who is the object of worship. Yet all these rasas are mixed with the mood of asraya-vigraha-rasa.

Krishna in the form of Gaura is absorbed in the mood of asraya-vigraha. His servants, like Puri, Ramananda, Govinda, Gadadhara, Jagadananda, and Svarupa are the enhancers of the pleasure of Haraya-vigraha. In other words, they help Him in His transcendental enjoyment. The object of service, Krishna, alone is the enjoyer and everyone else is enjoyed by Him. Those who are enjoyed by

Krishna, in other words, the devotees of Gaura and their followers, are all asraya-vigrahas in their liberated state.

Sri Gaurasundara alone is the enjoyer of Krishna. He is the complete enjoyer, although He puts Himself on the platform of asraya -vigraha. The enjoyed devotees of Gaura are the companions of Gaura-Krishna, who is the enjoyer in the mood of asraya rasa. There is no question of an overlapping of rasas in the relationship between Krishna, who is the enjoyer, and Gaurasundara, who is also the object of worship but has accepted the role of a devotee. People with mentalities similar to members of the thirteen apasampradayas, such as Aula and Baula, make a mistake in this understanding, but the followers of Sri Rupa and the readers of Caitanya-caritamrta never fall into such an illusion. They know that Sri Kaviraja Goswamihas established Sri Ramananda. who is originally a sakhi and a group leader, as being under the shelter of Radha's pure sakhya-rasa.

He substantiated his claim by quoting the following verse of Sri Dasa GosvamI's book, Vilapa-kusumanjali, verse 16

Padabjayos tava vina vara-dasyam eva

nanyat kadapi samaye kila devi yace

sakhyaya te mama namo'stu namo'stu nityam

dasyaya te mama raso stu raso'stu satyam (18)

O Queen, I shall never ask You for anything other than direct service to Your lotus feet. I offer my respectful obeisances unto Your friendship. I offer my respectful obeisances unto Your friendship again and again. May I find Your service as sweet as nectar. May I find Your service as sweet as nectar.

Their mood is not like that of Subala-sakha and others. Sri Gaurasundara had fulfilled His desire by relishing Krishna, by hearing about Purl's worship of child Krishna, by Ramananda's pure friendship befitting Lalita and Visakha, by Govinda's servitorship like that of Citraka and Patraka, by Gadadhara's servitorship of Radha as a plenary portion of Radha, by Jagadananda's madhurya-rasa mixed with awe and reverence like Satyabhama, and by Svarupa Damodara's sakhya-madhurya-rasa like that of the group leader, Lalita. Thus He was obliged to them. This is the purport of Kaviraja Gosvami's description.

This subject has been discussed in a series of articles that appeared in the 19th, 20th , 21th, 22nd, and 23rd volumes of Sajjana-tosani, and also in the Gaudiya

magazine. The enjoyment of the object of worship and His enjoyment as a subordinate when He takes shelter of the mood of the topmost asraya-vigraha is favorable to the enjoyment of rasa, whereas the opposite of that is known as rasabhasa. For this reason Gaurangari-vada is an unauthorized philosophy, or sakta philosophy. Since these persons have no information about the transcendence, they have spread an unauthorized philosophy born from mundane pride.

All the other women who are subordinate to Mahaprabhu's legitimate wives, Laksmipriya and Visnupriya, are maidservants situated on the platform of pure dasya. The word mukhya-rasananda, or the pleasure of the highest transcendental mellows, cannot be used in regard to them. The servants swelling with the sentiment of madhurya-rati do not call Sri Gaurasundara a husband in a mood of awe and reverence. Wherever the word pan, or husband, has been used in connection with Gaurasundara in madhurya-rati, it is to be understood that it had been done referring Gaurasundara's form as Krishna. Otherwise, the supremacy of this rasa cannot be accepted.

Since an intention was there to push an unauthorized concept and a sense of mundane lust inside the songs written by Vasudeva Ghosa, Govinda dasa, and Narahari Sarakara Thakura by characterless, unauthorized, lusty people, it is to be understood that false poetry has been composed to substantiate false understandings. Those counterfeit songs are being passed off as genuine, and are being backed by such unauthorized and lusty people.

When Sri Vrndavana dasa Thakura had mentioned rejecting the Gaura-nagaris in his writings, we can be assured that this unauthorized mentality had come into existence right after the disappearance of Sri Mahaprabhu, and had spread by the efforts of non-devotees and pseudo devotees. The followers of Sri Rupa, headed by Sri Kaviraja Gosvami, do not accept this. If some people, as a historical consideration, accept their existence and later on say that they are not false, we still cannot accept them as followers of Sri Caitanya.

Thirteen unauthorized sampradayas have made various unauthorized presentations. Know that there is sky to earth difference between them and the followers of Rupa. Where is the doubt that this poetry is spurious?

If the present-day anthropologists who approve of these songs are unauthorized and averse to Caitanya, we will still stay hundreds of yojanas away from this poetry, considering it to be untouchable. We will not increase the number of pure

devotees by accepting such people, who are opposed to reality. Many people do not properly understand these things, and so they become averse to pure devotional service. You should read these statements of mine hundreds of times and try to understand the words of Kaviraja Gosvami.

Whenever you have questions, you can write to me without any fear or hesitation, and I will try to answer them to the best of my knowledge. However, it is hard to convince someone if he is staying in a distant place. You should understand these subjects nicely and preach them after you come to India, where you can study them for a few years. Otherwise, if you simply touch the songs composed by our Indian material enjoyers you will be harmed. When one is too materialistic, he cannot understand the pastimes of Lord Hari.

You are by nature a pure spirit soul and so I don't understand why you would get involved with Mayavadis and sahajiyas and thus feel distressed about yourself. In the constitutional position of a devotee of Krishna there is no place for the threefold material miseries, because the minute sat-cid-ananda feelings revived by the awakening of transcendental knowledge are his eternal nature.

I do not understand why you should be bereft of that experience. The tendency for material enjoyment is one hundred percent present in the Western countries. Therefore their faith in God is very weak.

In our Matha s we always induce the servants of the Supreme Lord to enhance their faith in Him. The result depends upon one's own fortune. If Krishna shows us mercy, we will certainly be benefited. Do not keep yourself as a materialistic person by continually remaining in an aborn inable material condition. Regularly discuss the transcendental mellows experienced by pure devotees. If you do so, the false ego born of material enjoyment will not give you trouble. The spirit of enjoyment can always entangle us, but when devotional service, which is the constitutional propensity of the living entities, is awakened, the pure spirit soul will hanker for Hari-katha.

26. The confidential meaning of svakiya and parakiya rasas.

(Armadale, Darjeeling, June 22, 1935)

Since Lord Krishna, the cause of all causes, is the Absolute Truth, worldly immorality cannot be attributed to Him. Since there are many heroes in the material world, one's prominence harms others, but this is not the case with Krishna. Nobody loses anything in connection with Him; only the happiness

obtained by their illegal profit has been disturbed.

Intelligent persons praise the glories of svakiya-rasa in this world. Here, when there is parakiya-rasa, someone is surely harmed. Since there are no sectarian groups in the spiritual world, there is no question of harm. Everyone can understand the glories of the happiness derived from one's own sense gratification, which is the result of one’s selfish interests. The opportunity to gain something by the exploitation of others and thus feel relatively superior is experienced in this world. The best understanding is that everything is meant for Krishna’s sense gratification. According to svakiya-vicara, He is the sole proprietor. Those Abhimanyus who are eligible to fall into a trap know very well that their understanding is very weak.

The Western world is fully absorbed in material enjoyment. You are living in the midst of these people, but if your mind is engaged in the cultivation of Krishna consciousness like us then your worldly distress will be mitigated. Krishna’s marriage in the mood of svakiya and His achievement of Gandharvika by means of a gandharva marriage is one and the same thing, but people in the mode of ignorance favor the wonderful style of a gandharva marriage. Although in mixed goodness its abomination is seen, in pure goodness there is no abomination.

27. The devi i’s dance and its prevention.

(Sri Gaudiya Matha, Born bay, July 22, 1935)

I was worried because of not receiving your letter. Then I got the letter, but although I thought that I would become free from anxiety by the news of our dear Babu’s good health, I became worried upon realizing that he is still suffering from the reactions of his past deeds. What is the Lord’s mercy we should realize directly and indirectly.

Foolish, immature people exhibit self-reproach by their ugly dancing. I consider it to be the devil’s dance. The eyes of an educated person can see such a devil’s dance. Otherwise, the speaker of the verse, naitat samacaret [Srimad-Bhagavatam 10.33.30], drowns both listeners and readers in the ocean of the mode of ignorance. As a stool-eating fly is repulsed by something sweet, so

materialistic sense enjoyers cannot accept actual transcendental reality. Indeed, they impatiently jump into the fire while hearing about Krishna’s amorous enjoyment with the damsels of Vraja.

The precociousness, pride, and boastfulness of foolish and uneducated people who are fond of grandmother-granddaughter tales, and who think that the discussion of Hari-katha in the association of saintly persons, which is pleasing to the ears, is torture, will end up with a condition just like the late Doctor Mitra's madness. Thoughtless people who are driven by the mode of ignorance and maintained by the mode of passion and who consider the sacred texts to be strong remedies for a penetrating sense enjoyer's duplicity end up running here and there like deer. They are not yet eligible for aural reception of the transcendental message. The duplicitous sahajiyas think of Sri Caitanyadeva as their hand-made doll and thus become controlled by Padma-niti. The indistinct prattles born of thoughtlessness of ignorant people should be considered as included in the policy mentioned in the verse, tesam hy prasamo dandah pasunam lagudo yatha.

Although that fellow has become old, he cannot give up the restlessness of a child, and on that basis I will continue to instruct you. Those who are fond of grandmother-granddaughter stories cannot tolerate the severity of the medicine that is prescribed for removing their foolishness. We have been instructed to cultivate eternal devotional service to Krishna while giving up bad association. To fulfill your responsibility of benefiting your own self, others, and friends, you should consider the time, place, and candidate while endeavoring to free forever the godless living entities from the clutches of material enjoyment and impersonal knowledge. I am not telling you to give up your honest endeavor to stop the madness of evil-minded people. It is never good to encourage them in their madness. It is not that Hari-katha cannot be preached to them, but if they are inattentive and restless like childen then do not preach Hari-katha forcefully to them.

Where the remedy is pasunam lagudo yatha, it is better to use harsh words. Instead of considering them to be in the category of learned men, they should be adorned with the title Barbarian sankhyavadi. At present we have the ability to hear words within a particular range of ethereal vibrations. If the vibrations are more or less, they appear to us like poison.

If there were no Ravana or Kamsa, Jatila or Kutila, the manifested pastimes of the Lord in this world would not produce wonders. Since such undesirable elements have no entry into the eternal world, the free flow of service between the servants and the objects of service is eternally present with spiritual variegatedness. Therefore, it is not faulty.

28. The aim and purpose of establishing a Matha .

(Sri Gaudiya Matha, Born bay, July 22, 1935)

Those who are disciples of Mahaprabhu's opponents cannot have transcendental faith in the worship of Radha-Govinda or in the service of Gaura. Duplicitous people's worship of Radha-Govinda is simply meant to deceive people. If they are not brought to the right path, they will not appreciate the truth. Those who are materialistic and covered by the curtain of worldly altruism are opposed to Lord Gaura. The Gaya matha has not been established to show mercy to these people. The Gaya Matha has been established for the advancement of the pure devotees' bhajana. When the worship of temporary worldly leaders will vanish from this world then the service of Lord Krishna, the reservoir of transcendental pleasure, will continue forever and the ideal of Krishna's Gaura pastimes will be considered to be the only auspicious path for the living entities.

The people of Gaya will gradually understand why we have opened a matha there. Our Gaya Matha has not been established to supply fuel for material enjoyment, or to follow the impersonalist's path of dry renunciation. Rather, it has been established to preach pure devotional service. We will be benefited by this supremely pure devotional service. We will be benefited by this service to Hari in the form of establishing our Matha . Know for certain that to get a few rupees for maintaining the Gaya Matha is not our aim.

The value of the karmis ' fruitive activities, and the aristocracy of proud materialists, are just like a black coin. There is only artificial benefit resulting from the precociousness of the Mayavadis and the cheating of materialistic enjoyers. We should not be eager to take help from them. Only if you benefit someone will he serve the Matha where Krishna is worshiped. One should understand the purport of the verse,

karmanam parinamitvada-virincyad amahgalam

vipascin nasvaram pasyedadrstam api drsta-vathe

An intelligent person should see that all material activities are subject to constant transformation, and that even on the planet of Lord Brahma there is simply unhappiness. Indeed, a wise man should understand that just as all that he has seen is temporary, so all things within the universe have a beginning and an end. Without this understanding, he will simply be a sense enjoyer in this life and remain merged in the three modes of nature in the next.

Raya Bahadura is a follower of Sankara's philosophy and associates with various groups. Because he is simple-minded and devoid of the power of discrimination, there is a possibility of his falling into grave danger in the future.

Materialistic enjoyers always oppose us. They are becoming a stronger presence in Gaya. The insignificant Mualso tried to open a Matha at Gaya, being driven by his senses. His party will try to cheat you in many ways. Know this as Krishna's test.

Unless one is fortunate, it is very difficult to cross beyond insurmountable maya . Both the Mayavadis and sense enjoyers are conditioned by maya . Only those who have surrendered to Hari know what is good and what is bad, by the mercy of Krishna's devotees. Otherwise, many of our friends have become diverted from the path of realizing the real truth, being driven by the spirit of enjoyment. I have a desire to vigorously preach at Gaya after the festival at Gaudiya Matha . If Krishna desires, this will certainly come to pass.

29. Things to be learned by a devotee for giving up the material world.

(Sri Gaudiya Matha , Calcutta, July 28, 1935)

I read your letter dated the 26th only yesterday morning after reaching here from Born bay. Knowing that Mahasaya has left this world and returned to the spiritual world, we felt extremely distressed. Everything is the Lord's will. The Supreme Lord delivers His own men earlier, and we have nothing more to say about that. At the same time, our incompetence is being exposed, and it is due to our misfortune we are suffering.

By remembering his service attitude we can gradually go closer to our destination. We must elaborately write about his life in the Gaudiya magazine. An arrangement is already being made to prepare a block. In some form of service, a fitting memorial in his honor should be organized. I have not finished reading your article and have given it to Pranavananda Prabhu. Very soon I will write an article called "The New Year."

30. The mentalities of serving and enjoying the dhama.

(Sri Gaudiya Matha , Calcutta, July 29, 1935)

We arrived in Calcutta from Born bay yesterday morning. There are differences of opinion between the resident devotees of the Matha and the "big"

householder devotees. According to the considerations put forth by Maharaja in Delhi, the Supreme Lord and His devotees are the only objects of service. Just by serving the Supreme Lord and the devotees, the weight of our attached household activities will decrease. But if the residents of the dhama think of themselves as "big devotees," just like the sahajiyas of Kuliya, and transform the servants of the Matha into their servants, then rather than serving the dhama, they will imagine themselves as being objects of service in Vaikuntha. Living in the dhama is only to serve the devotees, but if instead of serving the Supreme Lord and the devotees, service is demanded from them and displeasure is shown at their activities, then rather than dhama-seva, an offense called dhama-bhoga will be committed.

It is better to live in a place of material enjoyment and serve the devotees of the dhama from a distance than to be an enjoyer of the dhama. If the residents of the Matha will not be able to repay the loan of the dhama-bhogi "devotees," they can return the money and thus allow the dhama-bhogis to live luxuriously. There should be a list made of those who have spent how much money for enjoying the dhama.

31. The mentalities of living in the dhama and enjoying the dhama.

(Sri Gaudiya Matha, Calcutta, July 29, 1935)

Yesterday morning we arrived at Calcutta Gaudiya Matha. I am glad to hear that your mother is living in the temple at Sri Mayapura. We are very happy to hear about the advancement of your bhajana. That is the perfection of education. Apart from those who worship Hari, all others are fools and killers of the self. We are extremely happy that you have understood this.

Be residing in the holy dhama, we make progress in the worship of the Supreme Lord. The dhama enjoyers make a show of living in the dhama. In order to get happiness from the association of their material sons, wife, daughters, and friends, and to enhance the happiness of their family after their death, they find faults in the activities of the Supreme Lord and the devotees. But you are a wise person and so you can understand the difference between the two words, sridhama-bhoga and Sri dhama-vasa. The devotees of the Lord who live in the dhama can elaborately explain the difference between dhama-seva and dhama-bhoga to service-inclined people. I will go there as soon as possible and discuss the topics of dhama-bhoga and dhama-seva in the Avidyaharana audi-torium. I will be glad if everyone is present in that assembly.

The dhdma-bhogls certainly know that the mentality of dhama-vasis, or residents of the dhama, is not the same as the mentality of ordinary fruitive workers who are averse to the Supreme Lord. Advancement in spiritual life is the only goal present in the minds of dhama-vasis, and it is their duty to make arrangements for the surrendered souls to practice spiritual life. By forgetting that and by engaging in finding faults and blaspheming the dhama-vosis with an envious attitude, offenses at the lotus feet of Bhakti-devi is committed.

When we go to live in the dhama, we are heartened with the hope that by living at dhama, we, as well as our relatives, will cultivate spiritual life so that our non-devotee-like material desires, desires to enjoy the fruits of karma, and aspirations to merge into the impersonal Brahman, will diminish as we increasingly understand the characteristics of devotional service. But after making a show of coming to such a place, if we fall into maya's trap and revert to our former mentality, we will have to take leave from the kingdom of bhakti forever.

The mindsets of devotee householders and that of non-devotees are not the same. If those who engage in dhama-vasa maintain ignorance rather than obtaining transcendental knowledge and thus take a vow to commit offenses against the dhama then the followers of Sri vasa's mother-in-law and the brahmacari who sustained his life simply by drinking milk will increase. The creeper of devotional service will dry up or be tom apart by the trunk of an elephant and thus be transformed into desires for profit, adoration, and distinction. Therefore my request at the lotus feet of the pretenders living in the dhama and their followers is that they may not live in the dhama with their previous inauspicious mentality, because if they do so, their destination will be the association of blasphemers of Vaishnavas.

To externally pretend to live in the dhama while internally maintaining a desire to enjoy the dhama only befits the non-devotees who endeavor for religiosity, economic development, sense gratification, and liberation. If such an evil mentality of the pretenders living in the dhama erupts like a volcano, weak persons like us will stay hundreds of thousands of yojanas away from their association. Because, Gaurasundara has said,

niskihcanasya bhagavad-bhajanonmukhasya

param param jigamisor bhava-sagarasya

sandarsanam visayinam atha yositam ca

ha hanta hanta visa-bhaksanato ’py asadhu

Alas, for a person who is seriously desiring to cross the material ocean and engage in the transcendental loving service of the Lord without material motives, seeing a materialist engaged in sense gratification or seeing a woman who is similarly interested is more abominable than drinking poison willingly, (Sri Caitanya-candrodoya-nataka 8.23, quoted in Sri Caitanya-caritamrta, Madhya 11.8)

We cannot devi ate from this teaching. The association of those who try to make householder life progressively stronger, being burnt by the poison of material enjoyment, is never sought after by residents of the dhama. Each resident of the Matha must strongly desire to serve the dhama and pray for the particles of dust from the feet of those who are attached to the worship of Hari and are thus members of Krishna’s family.

The only duty of the residents of the Matha at Sridhama Mayapura, and the householder devotees, is to serve Gaurasundara and His dear devotees. A measurement should be made for the flame of the volcanic impudence of those who are unfaithful to them. If this is done then the devotees in general can give such people their due and send them off to suitable places of material enjoyment. The residents of the Matha will pick up bags for begging alms in order to reimburse the spent money of those who are pretenders living in the dhama. In addition, they have decided to give them the conveyance money for their journey to Amaravati's Nandana-kanana forest. The possible fear of an abominable example of this propensity arose in the experienced heart of a small-timer like me a few years ago. But having had that experience, we wish to remain hundreds of thousands of yojanas away from such people.

32. A devotee's consideration of performing the sraddha ceremony.

(Sri Gaudiya Matha, Calcutta, July 30, 1935)

Instructions regarding the Sraddha ceremony of a Vaistjava who has gone back to Godhead.

On the eleventh day after his passing away, you should faithfully offer foodstuffs to the deities at Sri Madhva Gaudiya Matha and then give the remnants to Sri, who has just left this world. You should also feed five Vaishnavas the same day. You should not hesitate to have the son or a proxy perform the worldly Sraddha. His son is still a minor, and worldly society has not changed into something

pure. Since he was a pure devotee, you should faithfully offer him maha - prasada. Do not object to his sraddha being performed in the smarta manner.

33. The bewilderment of godlessness.

(Sri Ekayana Matha, Hamsa Ksetra , August 4, 1935)

I was very surprised after receiving your letters. I have not thought even in my dreams that you would behave so foolishly. Anyway, I will read your letters carefully and do something about it.

Sastra says, "One should take shelter of saintly persons while giving up bad association." Those who mistake non-devotees to be devotees make a mistake like trying to cheat a blacksmith out of steel. We need not talk about others, but while serving Lord Hari, the spiritual master, and other Vaisnavas, discussions of Agha, Baka, Ravana, and so on automatically arise. Anyway, everything is the Lord's test. I did not expect such unfavorable behavior from my so-called disciples. Anyhow, this is Kali-yuga and so everything is possible.

34. Wonderful sentiments, qualities, and behavior.

(Sri Brajasvananda Sukhada Kunja, Radha-kunda, October 16, 1935)

Today we have sent you a letter via airmail. This letter is going by airmail from Calcutta, and for that we are sending it with professor Babu. His college starts on the 19lh and so this is the last chance for sending it from here.

You wanted to know the meaning of the verse:

acintya, adbhuta krsna-caitanya-vihara

citra bhava, citra guna, citra vyavahara

The pastimes of Sri Krishna Caitanya Mahaprabhu are inconceivable and wonderful. His ecstasy is wonderful, His qualities are wonderful, and His behavior is wonderful.

You will see an elaborate explanation of this verse in the Gaudiya magazine in due course of time. Mahaprabhu, Nityananda, and Advaita are Prabhu-tattva. In the pastime of the three simultaneously accepting the mood of a devotee, one has accepted the mood of four devotees, another has accepted the mood of three devotees, and the third has accepted the mode of two devotees. Rather than

Vraja-lila, they have displayed the pastimes of Gauda.

Although Sri Caitanyadeva displayed His magnanimous pastimes in the mood of four kinds of devotees, He is still Krishna, the worshipable Lord, and not merely a devotee. Bhakta-sakti Gadadhara is in the mood of madhurya-rati and is under the shelter of madhurya-rasa. He is a follower of Sri Caitanya.

The followers of Sri Nityananda, like Gauridasa, are Sri Caitanya's servants situated in the mood of sakhya-rasa and are included in the category of pure devotees. They are not considered to be intimate devotees. Sri Gadadhara, Sri Damodara Svarupa, Sri Ramananda, and so on are intimate devotees, and Sri Jagadananda, Sri Vakresvara, and others are more or less followers of intimate devotees with a mixture of awe and reverence. The intimate devotees in Krishna-lila in madhurya-rasa, such as Sri Rupa, are propagators of pastimes in the mood of the Vrajavasis . As Sri Caitanya's dear servants, they are intimate devotees engaged in the service of Sri Radhika, who is the personification of the highest loving service.

In Gaura-lila, these gopis accepted the mood of a devotee in the course of their service to the object of worship and displayed male bodies. Since Sri Krishna accepted the mood of a devotee, or the mood and complexion of Sri Radhika, He covered His nature as Syamasundara. This covering has nothing to do with the covering and throwing potencies of the material energy. The expressive mood of the spiritual potency has covered the energetic Sri Krishna, the personification of samvit. That is why in verse 304, which you quoted, Gaura has created an apparent conflict between Krishna and the gopis by exhibiting the mood of separation. This pastime is beyond the reach of mundane thought, inconceivable, and insurmountable for material intelligence.

Since the Supreme Lord is omnipotent, and since all of His energies are incomprehensible, He is inconceivably powerful. Because He does not manifest the workings of all His energies, He appears most wonderful. Whenever He manifests His pastimes as Sri Krishna Caitanya, that inconceivable and wonderful nature is revealed. That He has accepted the mood of a female, or asraya-vigraha, in His male body is simply an act of wonder. Because He has manifested the transcendental quality of devotional service and love of God without taking help of material qualities, He is citraguna. Since He freely distributed Vraja's pure love of God to everyone, including sinful people, while exhibiting indif-ference toward worldly etiquette, His behavior as the preacher of the holy name and love of God is extremely wonderful.

At the time of leaving the body, only those who chant the holy names attain the platform of supreme wonderfulness. Tarke iha nahi mane yei duracara (Sri Caitanya-caritamrita Adi 17.307). In other words, if one confines himself to the logical fallacy of having faith in the inference of mundane logic, his passage to the hellish planet known as Kumbhlpaka is guaranteed.

Since those who are indifferent to the understanding of acintya-bhedabheda are unable to understand Krishna's Caitanya-lila and Gaurasundara's Krishna- lila, Kaviraja Goswami has refuted all kinds of arguments by using the word bhave. The Lord became Gaura instead of Syama, a qualified twice-born personality instead of vamsimukha, and a sannyasi instead of Gopavilasi.

There is a difference between a material enjoyer and an enjoyer of the cow-herd community. The sannyasi s on the paths of karma or jnana do not serve that enjoyer who even the materially attached cowherd community serve. His enjoyment is not material sense gratification. These facts are truly incomprehensible.

35. The usage of wealth by an attached householder and a devotee living in the mat ha.

(Sri Gaudiya Matha, Calcutta, November 15, 1935)

I have received your letter. I have also received Sri Yuka Bhaktisastri Mahasaya's letter. I understand that you have not recovered enough strength in your body. Try Kaviraja Mahasaya's medicine a few more days.

Yesterday I returned to Calcutta from Gaya. The festival and installation ceremony in Delhi and Gaya were peacefully completed. The devotees in Patna praised your service attitude in multifarious ways. I understand that the householder devotees have not shown such respect.

Householder devotees cannot give one hundred percent of their earnings for the service of Hari like the brahmacaris and sannyasi s of the mathas do. This they know. Therefore, if they spend most of their money for household activities rather than matha-seva, the brahmacaris and sannyasi s should not feel unhappy. When these householders later on reside in the matha as sannyasi s and give all their earnings, they will be criticized by the householders. Because many householders have a hard time giving monetary contributions to the matha, they find faults in the possession less devotees. When they themselves live in the matha, they will see their own faults. Until one resides in the Matha , he will

naturally find fault with the residents of the matha. To learn to tolerate is one of , the main duties of a resident of the matha.

Householders earn money. Cent percent of the money earned by the renunciates is meant for Hari's service. This is the specialty of the servants of Gaudiya Matha. The householders give only a portion of their wealth for the , service of the Supreme Lord, and they love to spend the rest of their wealth 1 for their own service, or in the service of those who are opposed to the matha. Therefore, on the pretext of giving happiness and prosperity to their dependents, cheating Krishna or Krishna's devotees is natural.

36. The mentality of the followers of Sri Rupa.

(Sri Gaudiya Matha, Calcutta, November 25, 1935)

I have received your letter dated the 16th November. It is stated in the Kenopanisad that having received specific powers, the subordinate demigods manipulate the material nature to carry out their affairs. When that power is j withdrawn, they no longer have such an ability.

The followers of Sri Rupa, without putting faith in their own power, at- I tribute all their successes to the original source. We too do everything for the pleasure of Sri Krishna Caitanya, Sri Rupa, Sri Bhaktivinoda, and our spiritual master. When we give up the path of devotional service, false ego and foolishness swallow us.

37. Material desires bring inauspiciousness.

(Sri Rupa Gaudiya Matha, Allahabad, 8th January, 1936)

I have received your letter dated the 11^{th}, Pausa and have thus received all the news. I have heard that the matha there incurred some debts. They can be repaid by just a little endeavor. I am worried to learn of your various miseries.

The lotus feet of Krishna, the abode of compassion, will soon free you from all these dangers.

The spiritual exhibition at Prayaga was opened yesterday. I have decided to go to Calcutta this evening. We cannot praise those whose hearts desire objects other than Krishna's lotus feet; this is the poisonous fruit of their misfortune. The ripened fruits of those who have a long way to go before achieving perfection cannot be accepted as genuine profit. You should not worry about them.

38. Everyone is a traveler to the kingdom of God.

(Sri Caitanya Matha, Mayapura, February 1, 1936)

We are pained to learn about the sudden death of your elder brother, the greatly respected Dr. Mahasaya, from your letter dated the January 27th. Especially his mother will have to suffer grief in her old age, for that is natural. He always chanted the holy name of the Supreme Lord. All of us are getting ready to go to the kingdom of the Supreme Lord, one by one. He who is summoned by the Lord first goes first and shows the way to the others. I understand that you are all spending your time grieving at present. This is the consequence of living in this temporary material world. You are an intelligent person. There is nothing to lament for those who go to the eternal abode. They have given up their relationship with the temporary world and have gone to the eternal abode. Know that your distress no longer touches your brother.

39. Giving up godly association, and tolerance.

(Sri Caitanya Matha , Mayapura, February 1, 1936)

I received your letter dated 21/1/36. Today I also saw a card with the name of Dr. Mahasaya. From now on, Nadia Prakasa will be mailed to the Nandagrama address. The Calcutta Gaudiya Matha has been informed of this.

From the letter of Sri Babaji Mahasaya, it is understood that the local workers have started harassing him. Materialists, who are envious of devotional service, will always play mischief according to their own whims. We must tolerate this and remain aloof.

If the teachings of Lord Gaurasundara are spread in Vraja-mandala then the sinful minded people will become careful to save themselves from their ruination. By praying for their benefit, they will become peaceful instead of restless. Sri Vasudeva Datta Thakura prayed for the welfare of everyone in the world, even though those who harass the devotees will merge into the mire of sin.